The ARYAN PATH

Vol. VIII. FEBRUARY 1937 No. 2.

CONTENTS

	PAGE
BEYOND HUMAN HORIZONS	49
SCIENCE YIELDS TO MYSTICISM—*By Waldemar Kaempffert*	55
THE PALESTINIAN REVIVAL—*By Cecil Roth*	60
THE SONG OF THE HIGHER LIFE—	
THE YOGA OF THE COSMIC FORM—*By Sri Krishna Prem* ...	63
A GARDEN FROM A JUNGLE—*By Phyllis Kelway*	70
HINDUISM AND UNTOUCHABILITY—*By Radhakumud Mookerji* ...	74
NEW BOOKS AND OLD—	
THE TESTIMONY OF INDIAN PHILOSOPHY—*By C. E. M. Joad* ...	80
A LITERARY PIONEER: PUSHKIN—*By J. M. Kumarappa*	85
WHAT DO MEN WANT TO LEARN?—*By Hugh I'A. Fausset* ...	89
SCIENTIFIC PROGRESS—*By E. J. Holmyard*	91
REVIEWS—*By E. M. H.; Ph. D.; N. K.; W. E. W. and R. Naga Raja Sarma*	93
ENDS & SAYINGS	96

51, ESPLANADE ROAD · · BOMBAY, INDIA

THE ARYAN PATH

51, Esplanade Road, Bombay, India

CONTRIBUTIONS:—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors, to whom they leave free expression of opinion.

CORRESPONDENCE:—Letters from subscribers and readers are welcome, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of THE ARYAN PATH.

SUBSCRIPTIONS:—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price: In India, single copy As. 12; per annum Rs. 6. In Europe, single copy 1s. 6*d.*; per annum 12*s.* or equivalent. In America, single copy 35 cents; per annum $3; all post free. Back numbers are obtainable on special application.

THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for January 1937

Passivity versus Receptivity
Paine, The Theophilanthropist—
Thomas Paine
The Adepts in America in 1776—*By W. Q. Judge*
Editor's Note—*By H. P. Blavatsky*
Adepts and Politics—*By W. Q. Judge*
What Did Paine Teach?
The Workings of National Karma
Names, Sounds and Words
What is Charity?

Price: As. 2. Annual Subscription: Re. 1, 2*s.*, or 50 cents, post free.

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII FEBRUARY 1937 No. 2

BEYOND HUMAN HORIZONS

A new spirit of inquiry is discernible amidst the prevalent unrest in the East as in the West. It might be likened scientifically to racial metabolism of an unknown nature. Those influenced still by their religious instinct as coloured by the twenty centuries of Christian heredity may see in the troubled waters of the pool of circumstance the invisible presence of the healing angel of Bethesda and Siloam. Orthodox science is fast losing its materialism, orthodox religion its dogmatism. The laymen of both are looking for new miracles by which they can regain the faith they have lost in the old.

Everywhere one can perceive a disposition to seek for what the lawyers call evidence *aliunde*—that is, for information and guidance outside the record, for testimony from sources hitherto either ignored or discredited. When so great a philosopher as Professor Alfred North Whitehead, so great a scientist as Doctor Alexis Carrel, publicly acknowledge the grave shortcoming in the spirit and results of their respective schools and advocate a change of attitude in all research, one may justly find fresh hope. When leading theologians themselves are foremost in criticism of their own creeds and religious conduct, one may justly renew one's faith. The longed-for miracles are being performed before our eyes in every field of human need and interest—would we but look to see. From an assured complacency and proud satisfaction with our "glorious civilization," thinking minds are recognizing themselves to be enveloped in the territory of doubt. Old dogmas, accepted formulas, are no longer worshipped as fetishes, regarded as chart and compass not to be questioned. Orientation is lost, and the loss is everywhere freely admitted even among those who have hitherto been most certain of their respective rights of eminent domain. The questioning of to-day is among our captains and our kings, not just the vain cries of the serf, the

demagogue, the rebellious-minded.

History is the keeper of the archives of the past, but current literature is the maker of the records of the future. The multitude of books, magazines and other periodical publications devoted to arcane, magical, and mystical subjects is already very large and daily increases. The students of those erstwhile pursuits of the charlatan are now to be found among the higher brackets of social and intellectual life along with the pretenders and the profiteers. The moral as well as the immoral impulses of mankind are reasserting their underlying power through the veneer of purely conventional standards. That part of our nature which may well be called the unknown mind of the race is coming to life—astonishingly as disconcertingly. It is at once a renaissance of the transcendental, a recrudescence of the sub-normal and subconscious.

Spiritualism is once more an active element in the air we breathe—spiritualism whether defined as the very oxygen of metaphysical existence, or recognized as some allotrope of that oxygen which may as easily kill as cure when deeply inhaled. Originally spiritualism meant that unadulterated Truth which lies beyond the range of direct human cognizance, and, in a secondary sense, such portions of that unchanging knowledge of the realities as is attainable through either of two means. All this as contrasted with such relative truth as is open to acquisition by normal methods and through the normal channels of mankind, even when these are pursued with lifelong devotion and the maximum of favouring conditions. Otherwise, spiritualism is but a name for the many spectral colours into which the white rays of Truth are scattered as they pass through the prism of human consciousness. Or, finally, the term may be limited to the long series of strange manifestations beginning about the middle of the last century, but which actually in their totality comprise but a tithe, a sporadic exhibition, of what in itself covers an immensely wider field, now as in all the past.

Synthetic observation and study have for centuries been absent from the *élite*, even, of our civilization. No Gradgrind of fiction was ever so avid for " facts " as our science-pioneered, science-worshipping, science-ridden modern world. We have been surfeited with facts, starved on facts, are drowning in an ocean of facts which no one knows how to navigate either for his own or for the general welfare —and are waking up to this fact as the supreme one among the numberless many.

The two means of super- or preter-human knowledge implicit in the term spiritualism are self-evident when one regards the subject with synthetic insight. Either there must be a descent to our world by a being of higher realms, or an ascent from our level of consciousness to another stratum of existence. The records of mankind embody in tradition and in sacred literature cases numerous in number although rare in proportion of such Divine descents. Each of the many past and present religions traces back to such an Appearance—some being in human form and thus regarded as an Incarnation of the

Supreme Spirit or Intelligence. No people has ever been heard of without a religion of some kind. Among Christians of all degrees that Incarnation or Appearance has been uniformly considered as unique. Among the followers of other religions their Saviour is also believed to be distinct, though but one among many. Still other systems are founded on the idea that the same great Identity reincarnates periodically at long intervals.

The possibility of the actual Presence of a being or beings from higher worlds, whether through natural, or by what mankind would consider abnormal, processes of descent, has scarcely been investigated in any impartial or scientific spirit. The subject has been almost entirely dealt with in the naïve or preconceived fashion of belief or disbelief, affirmation or denial. Yet an immense amount of testimony is available and should be considered and appraised in a judicial frame of mind for its credibility and possible value. To accept such testimony merely on authority or by heredity, or from the instillation of ideas by those who have no more knowledge than ourselves, is certainly highly imprudent. To reject it off-hand for the same reason or lack of reason, or merely because it relates to something presently unknown to ourselves or our acquaintance, therefore transcendental, is as injudicious as it is unjust. Human consciousness, even in the wisest and best of the race, is admittedly incomplete, inconclusive, hence exclusive in tendency and all too often in practice. If it is self-evident that no man is to be blamed for his ignorance, is it not equally self-evident that any man is blamable for being proud of his ignorance, and that every man is foolish for being content with his ignorance so long as any means of knowledge remain unexplored? They are equally in "contempt of court," judicially speaking, who are satisfied either with scepticism or belief on the most important of all imaginable subjects affecting human life.

Perhaps the greatest underlying weakness of dependence on instinct, revelation and authority is to be found in the very satisfactions they afford. Discontent, sentient, moral or intellectual, is the sure evidence that some part of our being demands its natural aliment and exercise. Neither instinct nor revelation has, any more than has authority *per se*, any use for reason, justice, volition, save as obedient servants. Like carriage horses the eye of discrimination is forced to wear blinkers—to see only what is in line with the driver's intention. Hence, humanity at large everywhere and in all times makes a beaten track out of the trail planned by the astute, to whom all roads are paths of self-interest. Desire, whether as energy or end in view, is always the sense of something lacking which both lures and impels, the motivating principle of human as well as animal action. After the satisfaction of desire comes the lethargy of repletion.

Spiritualism in its pure sense takes account of all principles and elements of being, their co-ordination, harmonious development and final unification—in other words, the whole course of the evolution of the divine individual from the primal germ to the perfected resultant of its ceaseless

pilgrimage through every form of existence. The cycle of that existence, however viewed, can be succinctly stated : the germinal, the instinctual, the impulsive, the intellectual stages. As each reaches its reproductive age it gives birth to the next higher in which it becomes henceforth a factor only. The seminal essence throughout is desire for growth, for expansion, whether that desire be automatic, semi-conscious, or informed volition as in the human being. If regarded as vital, not merely mechanical or chemical, the process can be plainly formulated in the scientific terms of contact, adsorption, osmosis, absorption, variation. This goes on *mutually* all the time, in the forces of nature, in the chemical elements, in all organisms, and in every kingdom known to us. Its mathematical equations have never yet been discovered by human consciousness, but its analogies and correspondences become equally evident metaphysically as physically when looked for. In the same way, each such cycle of existence is easily seen to be, in the round, but a wheel revolving within and upon an unmeasured—but not necessarily immeasurable—greater cycle.

What is the case with the mass is the case with the individual units of which the mass consists. Each minutest thing or being is but a replica of the vast inclusive whole, which it mirrors, represents, embodies in one or another of the *unbroken* series from the universal to the particular, from the particular to the universal—plus what has been gained during such round of manifestation. After relative action comes comparative rest. After comparative repose must come renewal of manifestation, based upon what has been gained before. What we call the " laws of nature " are but the acquired habits of Life itself in its several phases and aspects. Life itself, whether in the whole or in its constituent units, is *both* infinite and finite, both mortal and immortal, both what we call indifferently spirit, intelligence, energy, and what as indifferently we call matter, mind, and form. Our modern scientists as well as theologians could learn much, perhaps regain some instinctive memory of their own Ancient of Days, by conning this verse (X, 129) from the oldest extant scripture, the *Rig-Veda* :—

> Desire first arose in That, which was the primal germ of mind. Sages, searching with their intelligence, have discovered it to be the connecting link between being and Being.

The great ideas implicit in such terms as transmigration, metempsychosis, reincarnation, the " second birth," immortality, and many others —all these have too long been clothed with dogmatic religious and sectarian garments or made into phylacteries and shibboleths. And when the immense accumulation of scientific knowledge and its demonstrated generalizations are studied for their underlying verities one can easily detect within the nomenclature of materialism the same great Truth and truths muffled within the sanctimonious phraseology of the various religions.

The synthetic method of approach consists simply in looking without preconception for truth wherever it may be found. No one need be misled

into rejecting any fact merely because it is clothed in someone's opinion of its meaning. No one searching for the inclusive meaning of all the incidence and accidence of Life is thereby constrained to accept and adopt any arbitrary classifications by whomsoever made or by what authority sanctioned. The fruit of such methods of procedure is everywhere evilly evidenced by the defects and defectives they have produced, by their insufficiency and breakdown, even in the hands of the intelligent and well-disposed who have relied upon them as too well attested to be requestioned. If Horace Greeley had left no other benefaction to his fellow-men he would be entitled to the gratitude of all for his assertion of individual free-will and responsibility in the phrase : " I accept unreservedly the views of no man, living or dead." To take that attitude without pride is to become a genuine spiritualist, is to recognize that " the Truth shall make you free," is to become oneself a striver for perfection, however distant or invisible the goal may be. Equally it is to recognize that there is no half-way house of the interpreter where one may say, in any final sense, " Here I rest."

Religion, in any guise, is more conformable to the mass-mind than Science alone can ever be. For the mass-mind, not having yet reached saturation point, tends ever to seek " satisfaction," thence to lethargy, thence to retrogression. Established religion, essentially preservative and conservative, tends as inevitably to crystallization and dogmatism in satisfying this tendency to inertia. Every sect in every religion, however absurd and bizarre its conceptions, springs from rebellion against static theology. Orthodox religion everywhere presents the strange phenomenon of regarding as sin the free questioning of its dogmas and fresh efforts at obtaining new revelations.

Over against the theological spirit stands that of true Science—the spirit of inquiry into all the phenomena of nature and of man. Even in modern materialistic science one can readily detect the heretical nature that inspires the founders of the many sects in every religion. Thus as the faults of theology augment, rebels become more numerous, and the study of science begins within the bosom of the Church itself. In time the results of free inquiry permeate the mass, ever labouring more heavily under ecclesiastical burdens, and science becomes the hoped-for Messiah of this life. When both the superstition of religion and the materialism of science become an intolerable pack-saddle on the back of mankind, the insubordination which began at the top ferments in the mass, and a kind of mental and moral yeastiness affects the whole body politic of humanity. Delusions of every kind afflict the multitude and its leaders. Those who remain sober and attentive to the preservation of the good, the destruction of the evils in our civilization—begin to search anew the Scriptures of nature and of man, to question in every direction, concerning themselves not so much with the messenger as with the Message he may bring.

Such an epoch is the present—a development, not a precipitation, for it has been accumulating unperceived

in the midst of that progress upon which our desires have been for so long fixed. So, more men are endeavouring to rise to higher levels of insight and of experience by various introspective means. Others, still more numerous, seek retrospectively in history, prospectively in imagination, externally in the survey of prevailing conditions—but all with one object, the amelioration of the status of humanity by the regeneration of our civilization.

A fraternity of quest thus becomes possible wherein all these forward-looking minds may achieve what is impossible to segregated efforts. Such a community of search is necessarily one of the spirit, not of the form, and so includes all men of good will wherever and however situated. Perhaps its real basis of union would lie in the recognition that impersonal truth possesses its own hall-marks, and can, therefore, be identified apart from the patterns in which it may be stamped. To distinguish the genuine from its alloys and counterfeits is no easy task, but surely one that must be undertaken by him who would find the way.

Perhaps the second practicable and immediately practical step is the survey of the coinage descended to us from the vast and unknown past, stamped with the mintage marks of the great religions. In such an essay each seeker for " the truth, the whole truth, and nothing but the truth," has perforce to constitute himself his own pyx-jury. If there is to be fraternity in the search for truth, there should be mutual recognition of the unity of Truth itself, and of the existence, even if only in germ, of a universal criterion in every man. That must be nearest to truth which is common to all. Who could question the instinctive sanity of the remark attributed to Disraeli ?—" Sensible men are all of one religion."

In such a quest for the one Wisdom-Religion, there might well be taken as point of departure the consideration of the vital essence of all religions—Gods, Heroes, and Men. Are they, or are they not, of one common origin and stock ? Instead of listening to the priest, the historian and the interpreter, it is in our power to attend to what the Gods and Demi-gods themselves have placed on record among men. Testimony is abundant. One should proceed to weigh it for its credibility and bearing before entering No-Man's-Land.

Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. It was born from the whims of scientific discoveries, from the appetites of men, their illusions, their theories, and their desires....

It would be far better to pay more attention to ourselves than to construct faster steamers, more comfortable automobiles, cheaper radios.... There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security, and peace.

—ALEXIS CARREL

SCIENCE YIELDS TO MYSTICISM

[Waldemar Kaempffert is the author of several scientific books and is very well known for his service in popularizing science. In this thought-provoking article our esteemed contributor pleads that men of science should cultivate mysticism, and his description of the method of the mystic approximates truth, though he does not go deep enough in his examination of the mystic way. But that is not his fault. In the Occident mysticism has been looked upon as a branch of theology rather than of science. The teaching in the Orient takes cognizance of the scientific aspect of mysticism or occultism, which should not be mistaken for occult arts such as palmistry, astrology, etc. Alexis Carrel in his important volume *Man the Unknown* comes closer to the Eastern view. He writes: "Mysticism, in its highest state, comprises a very elaborate technique, a strict discipline. First, the practice of asceticism. It is as impossible to enter the realm of mysticity without ascetic preparation as to become an athlete without submitting to physical training." "The life of all great mystics consists of the same steps. We must accept their experiences as described by them." Consider an extension of this idea in the statement of H. P. Blavatsky who, writing of how the body of knowledge she named Wisdom-Religion or Theosophy was put together, said: "By checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences."—EDS.]

There are physicists who predict the exact hour, minute and second when it will be high and low tide on any day in any year in any large port of the world. There are astronomers who foretell with the same inevitability the occurrence of an eclipse of the sun or moon and the next appearance of Halley's comet. This same power of prediction lies at the base of all engineering. Steam engines, electric generators, hoisting machinery operate as they do in accordance with natural laws. There are even psychologists who still believe that if man seems to ignore these laws and to stand apart and to exercise free will it is only because he is a much more complicated machine than a solar system or a steam windlass. In the end he, too, will prove to be amenable to natural laws.

Even in the last century this machinery began to creak. The German physicist, Boltzmann, had shown that it was possible to predict what a gas would do under a certain pressure and at a certain temperature merely by statistically averaging the effects of its billions of hurtling, colliding molecules. In other words it was unnecessary to invoke the "natural laws" that governed gases. Brooding over this startling work of Boltzmann's the more philosophic scientists reached the conclusion that the natural laws are not laws at all but statements of probabilities. In other words nature knows nothing of law and order, nothing of cause and effect, nothing of mechanism. The odds are multibillions to one that the sun will rise to-morrow and that I will burn my hand if I hold it in the

fire. No natural law is involved, as physicists now agree.

Despite the questioning to which it was subjected even fifty years ago the mechanistic outlook dominated science until recently—still dominates every science but that of physics. It was an outlook that made no allowance for mysticism in art, religion or life. Nature or God was simply turning over the pages of a story written æons ago or cranking a mechanism to make stars and planets move in predetermined ways and human puppets to dance on the earth.

Then came the new revelations about the atom. It turned out to be not the invisible, ultimate thing that the Victorian physicists had postulated but a very complex system of outer electrons revolving and leaping around a still more complex nucleus supposedly composed of protons and neutrons. This complexity in itself is not so disturbing. The trouble is that the behaviour of the electrons, protons, neutrons and other particles is utterly unpredictable. Electrons leap from one orbit to another as if they have a will of their own. No one can tell what an individual electron may be doing at any given moment. It has to be treated statistically, just as life-insurance actuaries treat thousands of human beings statistically in order to compile their life tables. The actuaries cannot tell when any particular man of a group will die, but they can talk about the average life of the group. The physicist can tell nothing about the individual electron in an atom, but he can tell what the average electron is doing. Unfortunately, there is no such thing in all nature as the "average man," and there is no such thing as an average electron.

This does not mean that atoms do not exist. It does mean that *the* atom does not exist. Like the universe of the relativists it is a mere hypothesis—an abstraction. There is nothing inherently objectionable about abstractions. A straight line (which has no width) is an abstraction that exists only in the mathematician's mind. So with a cube. Yet there are yardsticks with so-called straight edges and there are cubical houses.

No physicist has ever seen an atom, much less the still smaller electron. He infers that they exist from lines and bands in a spectrum, deflections of glowing streams by electromagnets, radioactive effects, splashes of light on screens, meteor-like streaks of light on photographs. There can be little question that his inferences have some degree of accuracy. But do they bring him face to face with reality? He deals with these ultimate electrons, positrons and neutrons in highly ingenious mathematical ways, invents new forms of mathematical logic to understand their strange behaviour, even conceives new kinds of time and space to account for gyrations and leapings that cannot be mechanically explained by any natural "laws" and in the end finds himself staring at a few equations in which Greek letters symbolize occurrences. Somehow reality has slipped through the equations. All his instruments, all his intellectual ingenuity have failed to answer his most searching question: "But what is it that I behold in these stars, this world? I have torn

iron, wood, bits of ninety-two different kinds of matter apart and reached the absolute building stones of the universe. And still reality escapes me. And still I have only an hypothesis, an abstraction of something of which I know nothing."

It is possible that physics finds itself in a transition stage—that in the end mechanism will be restored to its old eminence, that cause and effect will be found to rule in the atom as they apparently rule in the grosser world of the senses. But the leaders in physics—Eddington, Jeans, Schrödinger, Heisenberg—think not. Even if mechanism were restored we would not be helped. What we behold, what we measure with precise instruments is not the real cosmos but a projection of the mind. Reality itself can never be apprehended by science. What we actually see, feel and hear are Eddington's "pointer readings"—mere indications of something that lies behind the trees, houses, stars and human beings of the sensible world, mere symbols or shadows.

Since we cannot "get at" reality either by relying on the senses (for they furnish simply material for the mind to project) or on science (which gives us a skeleton of abstractions) we ask ourselves: Is there any method at all? *The more enlightened physicists turn to mysticism.*

These thinkers have been driven to mysticism by the fact that the cosmos is a whole and that man—always carefully excluded in any scientific interpretation of the universe—is part of it. On the other hand, science is analytic. It is incapable of grasping wholes. What we want, then, is some way of apprehending the Whole of which we are part. Mysticism seems to be the only hope of grasping the sum total of existing things.

A mystic is a person who is aware of reality just as many of us are aware of somebody's being in the same dark room with us, though we see, feel or hear nothing. This experience of reality is probably imperfect. It is under some control. It has no counterpart in scientific investigation.

What guarantee have we that what the mystic apprehends is an awareness of reality? None whatever. A profound belief must take the place of argument or explanation. We cannot explain what it is that stirs us when we contemplate a sunset. We know merely that we are stirred. Our very inarticulateness must be the proof that we are in contact with something beyond the world of appearance. It is enough that the great scientists of our time—Jeans, Eddington, Planck, Einstein—agree that there is a world of appearance and a world of reality, that the world of reality can not be apprehended by the reasoning intellect; all support the traditional mystic point of view, so far as it can be expressed in words. The convictions of the mystic spring from a satisfaction of his wishes and his hopes. So do those of the scientist. There is no other test.

What is it that inspires a Beethoven to compose his last quartets and piano sonatas or an El Greco to paint eerie Nativities or a Goethe to sum the aspirations of man in his Faust? Something is experienced, something that tells its fortunate subject that

for a brief moment or two he has transcended materiality and felt himself part of the cosmic stream. Martyrs who died at the stake, saints who believed they had received messages from on high, poets who rhapsodized about clouds and fair women have been carried away by this feeling of oneness with the cosmos, this contact with reality. But even the music of a Beethoven, the moving lines of a Goethe, the pale, gaunt figures of El Greco are no adequate expression of what was experienced. Like the spectrographs of the physicist they are but crude representations—not reality itself. Yet in these interpretations enough has been conveyed of what was experienced to thrill the lover of music, poetry or painting, which means merely that one mystic has succeeded in conveying to another mystic a second-hand impression of what was apprehended. *Probably we are all mystics more or less. If we would only cultivate the gift of apprehending there would be no need of science, no need of art.* As it is we must regard both as crude, indirect, pathetic, inadequate and incorrect approaches of man to reality through intellect and sense impression. So true is this that Whitehead is convinced that a poet like Wordsworth, deeply moved by nature, is a better descriptive scientist than any physicist.

A mystic "experiences." There is no other way of describing his process of apprehension. It is one of the characteristics of the mystic that he seems to talk gibberish, that he cannot express himself in the precise terms of science. This in itself leads me to think that the mystic is actually aware of the Whole, that he is *en rapport* with reality. To express himself precisely he would have to be analytic, and if he is analytic he is scientific but not mystical. Wholes are wholes and not collections of parts. As soon as mysticism succeeds in making itself clear it ceases to be mystic. A mystic who is intelligible should be distrusted. When an Oriental mystic says that the purpose of all effort to apprehend reality is a total absorption in God his words are utterly lacking in scientific sense. Yet another who is likewise able to extract real value from the cosmos by similar contemplation understands this language. It is like the rhapsodical union of two lovers moved by the symphony that they hear together. They cannot express their ecstasy in words ; they can only feel, only know that for a moment they are stirred as one being.

It is to the great credit of the latter-day physicists that they no longer treat the mystic with contempt and that some of them have become mystics themselves or at least admit that mysticism is a valid method of apprehending the cosmos. They realize now that they have never been as objective as they imagined they had been. Sense impression they assumed to be reality itself, despite all the protests and arguments of the idealistic philosophers. Now they know that the mind feeds on sense impressions, evolves from them a concept of the universe, projects this and then deceives itself into believing that the projection actually exists. No experiment that the physicist can perform is free from this subjectivity. In fact men like Heisenberg have shown

that all experimenting of the most "objective" kind is merely a process of wish-fulfilment. It turns out that the scientist always sets up the very kind of experiment that will prove what he has in mind and that he can never, therefore, penetrate to reality by mere objectivity.

To a physicist man is a nuisance. He treats the stars, the geological structure of the earth, the constitution of the sea as if man did not exist. He even goes so far as to deny all purpose in the universe. All this he does to achieve that perfect objectivity which is the very essence of the scientific method. But, as he now admits, the method is a failure in reaching fundamentals.

The mystic approaches this same problem not by trying to exclude himself from the universe but by trying to become part of it. To him there is purpose in the cosmos. His is the purely subjective method of approach. The one object of all his self-denial, his asceticism, is to achieve more subjectivity. The reward comes in that sense of oneness with the cosmos, which, however imperfect it may still be, is nevertheless of deeper significance in answering such questions as "who am I?" and "why am I here?" than all the theorizing of the mathematical physicists.

The scientific method of tearing things apart to see of what they are made, the method of analysis, the method of objectivity is a few thousand years old. It has been most highly developed in the last two centuries. It is an easy method. It will never be abandoned because it has its practical uses. Possibly it may be the first step in truly apprehending the cosmos, just as learning the alphabet is the first step in learning how to write. It is certainly significant that two such eminent scientists as Newton and Pascal should have become mystics in the end. *What if we were to cultivate mysticism as we have cultivated science all these centuries*? Can there be any doubt that we would be keenly aware of our oneness with the nebulæ in outer space and the gases that have combined to form the atmosphere and the sea, the animals in the forest and the men about us? Can there be any doubt that there would be an end to all strife and a common desire of men to sink themselves in the Infinite?

WALDEMAR KAEMPFFERT

It is the divergence among men of Science, their mutual, and often their *self*-contradictions, that give the writer of the present volumes courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines.

—H. P. BLAVATSKY, *The Secret Doctrine*, II, 649

THE PALESTINIAN REVIVAL

[Mr. Cecil Roth has won distinction as an historian and is a specialist on various aspects of Hebraic tradition and culture. In this short article he shows how a religious renaissance is taking place among the Jews to-day in Palestine. He makes no reference, however, to the recent religious warfare between Jews and Arabs, but may not this outbreak have some bearing on the nature of the renaissance? If so, it cannot then surely be a spiritual force which has been flowing forth in Palestine. If what our learned contributor states is true, and we doubt not that it is so, then once again the world is having a demonstration of the much forgotten truth that a religious renaissance is not a spiritual phenomenon; sectarianism and spirituality never go together. If a Voice should thunder forth in Jerusalem, it must surely protest and say of the synagogue and the mosque—even as Jesus said to the Scribes and Pharisees—" It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The Prophet Isaiah glimpsed the Kingdom of the true spiritual man when he wrote: " The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." —EDS.]

A generation ago, the outlook for the spiritual life of the Jew was far from favourable. There were indeed vast reservoirs of traditional piety in Eastern Europe. In the West, however, there was an unrelieved picture of decadence. The old values were lost: culture was progressively diminishing: and the Old Guard of orthodoxy which supported the synagogues were conscious themselves, in many cases, that they were fighting a losing battle. True, a so-called " Reformed " Judaism had established itself in Germany and in America (barely, as yet, in England), in the course of the past few decades: but unfriendly critics asserted, not without reason, that it aped the religious conceptions of the environment to such an extent that it was no other than a half-way house to assimilation.

In recent years, pessimistic critics have found ample justification for the most mournful of their prognostications. In certain respects, indeed, the progress of disintegration has gone far beyond what the most pessimistic might have imagined. The *tempo* of secularism has quickened, and has not been without its parallel in the Jewish community. Assimilation has continued to proceed apace. Even the traditional centres in Eastern Europe have not been immune; while some three million Jews in Russia have rapidly become dereligionised in consequence of the combined effect of a phenomenally rapid emancipation, coupled with a state persecution, or at least discouragement, of religion in general.

Together with this—a quantitative loss to Judaism, almost without parallel in history—there has been in the course of the past few years a remarkable qualitative gain. The appeal is not only, at present, to the unquestioning conservative, as in the past. It is rather to the adventurous spirits of the younger generation: and it is to be seen in every part of the world. Anti-Semitism, indeed, has strengthened it. Whereas the per-

secution of past generations was on strictly religious grounds, and could be averted by the simple expedient of accepting baptism, that of to-day is on so-called " racial " grounds, and cannot be escaped by any degree of protective camouflage. Hence there has been a tendency, on the part of those who were formerly indifferent, to return to Judaism : and it is said, for example, that the synagogues in Germany have never been so crowded as during the past three years, since the Nazi persecution began. Moreover, if the Jews are excluded from ordinary social life, they are thrown back upon their own traditional values : and the social significance of Jewish practice is realised as it has never been since the Ghetto walls fell before the trumpet-blasts of the French Revolution.

Not that German Jewry as a whole had awaited this external pressure. Some years ago, already, there had begun a reaction from the formalised religion, as well as the formalised irreligion, of the nineteenth century. The movement is associated especially with the name of Martin Buber, who rediscovered for Western Europe the *Hassidim,* the ecstatics of Eastern European Jewry, who had sacrificed much in order that they might serve God with joy. His exquisite re-creation of Hassidism in his *Tales of the Baalshem* and other works has had a profound significance, no less in the religious than in the literary sphere : for it has reintroduced the mystical element into modern Judaism, has made a further bridge between West and East, and has immensely strengthened the appeal to the ardent young souls for whom occidentalised observance had lost its appeal.

But the most astonishing recent development in Jewish spiritual life has been closely associated with the Palestinian revival. The reformers of the past generation attempted to regenerate Judaism by modulating its forms to suit the environment. Zionism has precisely reversed this process. In Palestine, a new Jewish life has grown up : and, in the framework of this, it has been discovered (to the surprise of some of the pioneers themselves) that the environment coincides once more with the traditional forms. For centuries, the Jew had worshipped in what was to all intents and purposes a dead language : and the Reformers of the nineteenth century had endeavoured to replace this with half a dozen temporary vernaculars, imperilling thereby incidentally the unity of Israel. But, to-day, Hebrew is once more a spoken language in Palestine, and the traditional language of prayer is generally understood. The Bible may not be read so much as hitherto for guidance and inspiration: but it is universally studied as the great national classic. Traditional observances had seemed irksome when the forms of social life had altered: but a social life has now been reconstructed round the traditional forms, which are once again as natural as when they were first evolved. Rites closely bound up with the occurrences of an agricultural community appeared strange in an urban Ghetto : but now that the heart and longings of the Jewish people are turned towards the Palestinian soil, they have been trium-

phantly vindicated once more.... And so the list can be continued. It is a religious reformation unique in history, with the reservation that, instead of the forms being altered to coincide with the life, the life has changed and now coincides, once again, with the original forms. What matter, after all, that the synagogues are not in every case crowded to capacity on the Sabbath, when the day of rest is once more a social reality throughout the land ?

But all this pales in significance beside a more fundamental consideration—not the material achievement of the Palestinian settlement, but the spirit which inspires it. Never, perhaps, in recent history has there been any movement of such proportions inspired by an essentially spiritual motive. Refugees have indeed poured into the country, driven from their original homes by persecution : but the vast majority are impelled by the force of the ideal. And they are not interested simply in building up a nation like other nations. They may in some cases bluster, sneer and parade their utter indifference to spiritual values. But in point of fact they are all at one in desiring that this new nation which they are building up shall not be as other nations : that there shall be in it a reign of social justice ; that the defects of the Old World shall be purged away, and a new order of things built up. They may in some instances neglect the ceremonial regulations of the Law ; but they cherish, one and all, the idealism of the Prophets, which they alone in the world are endeavouring to put into practice. The *Kibbutzim* and co-operative settlements of the Plain of Sharon and Valley of Jezreel have been built up with an almost Messianic fervour which has no parallel in the world to-day. It is not too much to hope that, in God's good time, something of more than local significance may blossom on this soil, so lovingly and so painstakingly prepared, so that a message for all mankind may come forth, once more, from Jerusalem.

CECIL ROTH

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own *maya,* the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world ; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so doth not upon quitting his mortal frame enter into another, for he entereth into me. Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them ; but whatever the path taken by mankind, that path is mine, O son of Pritha.

—THE BHAGAVAD-GITA

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE COSMIC FORM

[Below we publish the twelfth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the eleventh chapter, Vishwarupa Darshana Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

With the opening of the eleventh chapter we find the disciple on the brink of a tremendous experience, one so great that many have thought it to be the final Goal beyond which naught remains. If that were so the *Gita* would have ended with this chapter; nevertheless, he who has seen this Vision has attained to the third stage called by the Buddhists *Anāgāmin*,* whence but one last stage remains to tread.

The three great Secrets have been learnt so far, at least as far as *buddhi*-aided mind can grasp them. First the great Secret of the transcendental *Ātman*, the source of all that is and yet Itself unmoved for ever. Under the gaze of that unchanging One streams forth the universe of finite beings, coming and going in never-ending change; while between both, the link between the two, stands the Imperishable Greatness, the Spiritual Cosmos, changeless in change, changing in changelessness.

The dawn has come, the shades of night have vanished; in a short while the Sun will rise. Eager for yet more Light, the disciple stands straining his eyes towards the East, aspiring to that Teacher in his heart who is Himself the Soul of all the world. Not knowing of the terror that the Vision holds for all that yet remains of self in him, he longs to look upon that Face which nothing that is mortal may behold.

> If Thou thinkest that by me it can be seen, Lord of the Cosmic *Yoga*, then show me Thine imperishable Self. (Verse 4).

No fleshly eye can see that Sovereign Form. Only the *Ātman's* never closing Eye can see the *Ātman's* self. But, for the disciple "who has made the thought in him a stranger

---

* *Anāgāmin* literally means one who does not come again (to birth). The common view is that the *Anāgāmin* attains *Nirvāna* direct from some higher world after death. Actually the meaning is that having attained to the *Alaya Vijñyāna* (the Mahat Atman) he is one with all and thinks no more "I die or I am born."

to the world-illusion" (verse 8),* who can pass through himself into the Life beyond, that Divine Eye is now available and flashes into dazzling, all-revealing vision.

A splendour bursts upon his gaze (verse 12), "as though ten thousand suns were blazing in the sky," and in that spiritual Light, which, though so brilliant, dazzles not the Eye, he sees the myriad Powers of the *Great Ātman*. There, in the body of that boundless Being, are all the living Powers that men have symbolised as Gods, not as if standing side by side in space, but each a facet mirroring the Whole, so interfused in being, each with each, that he who sees knows not indeed whether it is one Being that he sees or many Powers.

All who have seen the Vision, for to this day, as in times past, it dawns upon the gaze of all who tread the Path, know the astonishment, the rapture mixed with terror, that fills the soul as the *Great Ātman* flashes into view.

Dead to all worldly things, standing outside himself, the disciple sees the great Expanse, all blue with quivering supernal Light, like lightnings massed in some world-ending cataclysm; the storm-tossed Ocean, glittering with souls dizzily spinning in the dread Vortex Whirl; the terror of the Sound, throbbing in awful power through the vast Space like some great engine pulsing forth the Cosmic tides to break upon the beaches of the worlds; and yet, beyond the storm, the changeless Peace, massively shining in a bliss beyond all words.

All this he sees and more that none can tell, sees with a vividness past all mere human seeing; yet all are symbols cast on the background of the Fathomless, wherein is neither Sound, nor Space, nor Sea, nor Vortex Whirl, nor any form at all.†

Filled with great wonder the disciple sees, and in his soul wells up the mystic Knowledge which bursts forth from his lips in an ecstatic hymn.

Within that boundless Form he sees the Gods, *Brahmā*, the great creative Power, and archetypes of all things here on earth. He sees the upward Path, the contemplative *Rishis*, also the Serpent's Way spiralling downwards in divinely-urged desire. Mouths, all-consuming, eyes of the infinite, all-seeing vision, arms wielding all things, bellies containing all; the Mace of Time's all-dominating power, the shining Discus of its ever circling flight, the Crown of sovereignty, all these are seen in a great blaze of boundless, world-consuming Light.

Perishing not throughout creation's ages, this Being stands forever as the Treasure House in which are stored the jewels of the Cosmos. As Cosmic Order, It maintains eternal *Dharma*, the Principle by which all things are linked to all in faultless harmony.

* Hermes 13. 1.

† This is true not only of these visions but of our ordinary experience as well. All perception is symbolic through and through. When we see a wooden door we see a symbol of a moment of the *Brahman*.

It seeth everywhere and marketh all:
Do right—it recompenseth! Do one wrong—
The equal retribution must be made,
Though Dharma tarry long.

This is the immemorial Heavenly Man, the *Adam Kadmon* of the Kabalistic wisdom; His eyes, the Sun and Moon, are life and form; * His mouth, a burning Fire, consumes the worlds, life feeding on itself in ceaseless sacrifice.

The consciousness that streams through three great Halls, the waking, "dreaming" and the "deep-sleep" states,† is agitated in its ceaseless ebb and flow by the immortal "Fourth," the Flame which all may see but none can touch.

The *Maharshis* and the *Siddhas*, mighty Teachers of the past, exist inscrutably within that radiant Being. Christ, Krishna, Buddha, all are there, and he who worships one draws near to them all.

Spanning the void, leaping from earth to heaven, gleams the great Rainbow Bridge whose substance is composed of all the Gods. Upwards and downwards flash the waves of Light, weaving the many-coloured garment of the One. Here are the calm *Adityas*, shining in their golden Light, and there the stormy *Maruts*, thrusting downwards with their flame-tipped spears.

But there is terror in the Vision too, for in that Light all forms are seen to pass. Only the Divine can live in the Divine; all that is human dies upon the threshold. All that in us which fears the so-called cruelty of nature, which trembles at the ruthless ocean waves, all that which clings to form and personality, sees Doom approaching it on flaming wings.

As in an earthquake men are filled with panic terror, not so much by the actual physical dangers, as by the feeling that the solid earth, unconscious symbol of stability, is rocking shudderingly beneath their feet, so in this Vision, self is seized by terror, seeing its old familiar landmarks vanish in the Void. Nowhere can self find any standing-place; all is dissolved into an ever-changing fiery flux.

The hundred sons of Dhritarāshtra who are the facets of the lower self, Bhisma and Drona, faith and old tradition, Karna, the mighty warrior, nobly clinging to ideals but finding them in matter, all these are swallowed up in the great teeth of never resting Time. These selves of ours, to which we cling so fiercely, are streams of psychic states linked each to each by changeless causal law; and all these streams wind through the fields of Time like rivers

* See *Prashna Upanishad* 1.5.

† These three states of consciousness, referred to in *Mandukya Upanishad* and in *The Voice of the Silence*, are the frame which underlies so much of Hindu Philosophy and symbolism. To many the scheme appears to be simply a naïve and childish attempt at classification of psychological states; to those who have more vision, it is a key to unlock many locks. The "dreaming" and "deep-sleep" states, though connected with, are not to be identified with the states commonly known as such. Rather the latter are species of those genera. The *jāgrat* (waking) state is that of ordinary consciousness. The *swapna* (dreaming) state is that of phantasy, the world of inner, often hidden, desire and that of psychic forms. *Sushupti* (deep sleep) is by no means a dark unconsciousness but a bright Light, too bright for normal vision, a Light of knowledge leading to the "Fourth" (*Turīya*), the boundless Light of the Imperishable One.

flowing swiftly to the sea.*

No forms are permanent; all come and go according to their *karma*. Even the worlds, circling around the sun, are but as moths which flutter round the lamp; their age-old rocks and "everlasting hills" melt into nothing like the down on the moth's wings. Nothing remains but *Karma's* subtle streams, flowing invisible to men, yet stronger than fine steel, linking each pattern of the universe to all that went before.

Terror unutterable fills all self in man as he beholds this world-devouring Fire. The image of a man-like, extra-cosmic God, Creator of the worlds, is seen to be a dream of men's weak hearts, a dream that serves to hide from human eyes the awful depths of Being's shoreless sea.

This world order, the same for all beings, neither any of the Gods hath made, nor any man; but it was always, is and ever shall be ever-living Fire, kindled in measure and quenched in measure.†

If one of uniform heart should see this Vision he would recoil within the self of use and wont, not daring further question of the Infinite; but the strong soul of the well-tried disciple, not rooted in the self but in the *buddhi* goes out in aspiration for yet deeper knowledge, seeking the One beyond these flaming ramparts. What is this ever-flowing Emanation, this Cosmic Fire that beats in flaming waves upon his heart?

And with the aspiration comes the answer; a Voice is heard where there is none to speak; letters of Light float on the waves of Fire. A sudden insight comes and the disciple knows that what he sees is the great flux of Time,‡ Time that is death to all things save the Soul.

Thus at the roaring loom of Time I ply,
And weave for God the garment that thou seest Him by.

All forms are seen to come and go, overmastered by the cyclic waves of Time, but this insight brings no tragic sense of loss such as inspired Villon's "Where are the snows of yester year?" Rather, there comes a sense of great deliverance, a sense of standing on the Eternal Rock round which the surging waves for ever beat in vain. As from a mountain height the traveller sees the road winding on towards his destination, so, from this vantage point of insight, the disciple sees his Path and knows for certain that the obstacles will pass.

From the Goal issues forth the Path; to It the Path returns; both are within the Soul. Coming and going, bondage and liberation, all are illusions which the light of *jñāna*

* Compare the experiences of the Buddha on the night of attaining the *Sambodhi*. "With the Divine eye which far surpasses human vision I saw beings in the act of passing, hence of reappearing elsewhere—beings high and low, fair or foul to view, in bliss or woe; I saw them all faring according to their pasts." *Majjhima Nikāya*, 4th Sutta.

† Heracleitus, Fragment D 30.

‡ The Time here spoken of is not the same as the abstract time of mathematical physics. The latter is a mere mode of measurement of certain relations between phenomena, and no very clear reason seems to be given for the fundamental character of real time, namely, its irreversibility. The Time here referred to is the great prime mover of the universe. It has its root in Consciousness of which, indeed, it is the active aspect. The mental construct of a four dimensional Space-Time continuum seems to have little relevance here. To gain an understanding of real Time the best starting point is the power of selective attention found in consciousness.

dispels. Forever shines the Goal, shining in golden glory ; seen from another angle It itself becomes the Path. The Goal, the Path and he who treads that Path are all the same ; naught is there anywhere save the One Being which, breathless, breathes eternally within Itself.

It is impossible to state in words this wondrous insight. All things remain the same yet all are changed. Time flashes bodily into Eternity ; the streaming Flux itself is the Eternal, which, though It moves unceasingly, moves not at all.

This is the insight which makes the disciple what the Buddhists termed an *Anāgāmin,* one who comes to birth no more. Life and death have vanished in the Light of the Eternal, and though yet a portion of the Path remains to tread, it will be trodden with the knowledge that by Krishna Himself "already are the foes all overcome" and that no separate treader of the Path remains.

Crowned with the diadem of insight,* the initiated disciple gazes into the awful Mystery of Light in rapt adoration of the Eternal, clothed in Its flaming Robes, and the mystic Knowledge that now floods his soul pours forth in yet a further hymn of ecstasy. These Hymns, parallels to which may be seen in the *Poemandres* and *Secret Sermon on the Mount* of the Hermetic books, are not to be confused with those of ordinary exoteric religion. They are the natural outflow of the mind seeking to give expression in mental terms to the great Knowledge that now streams upon it, the ferment that takes place as all the lower undergoes alchemical transmutation at the touch of the Higher. The difference between the two Hymns should be carefully noted. The first expresses chiefly awe-struck terror as the disciple sees his universe dissolve into the Cosmic Fire ; the second gives expression to the rapture with which he sees, within the waves of flame, the shining spiritual Cosmos.

Gazing within, he sees that all is ruled by living spiritual Law. Two mighty tidal urges rule the worlds and both of them are living spiritual Powers. One is the movement of the *Rākshasas,* fleeing as in fear to all the quarters of the Universe. This is the great outgoing Creative Breath by which, not only is the universe spread forth in space, but all the inner life of thought and feeling flows outwards seeking whom it may devour.† This is the urge of self-assertion, self-expansion, survival of the fittest, "nature red in tooth and claw." Here is the inner cause of war and all the selfish life of competition, each for himself and devil take the hindmost, but here, as well, the force behind man's mind, wheeling in

* Note that the disciple is now (verse 35) referred to as "the Crowned one." This is a reference to the Crown of Knowledge given to the Initiate. A parallel is to be seen in the *Atef* crown worn by *Osiris* in the Egyptian Mystic Ritual and, according to Marsham Adams, placed on the head of the Initiate after he has passed through the pylons and stands before the Throne.

† Compare the *Paurānik* accounts of creation in which Brahmā first created Rākshasas who promptly attempted to devour him. That is to say, the outgoing forces would, if left to themselves, dissipate the universe at once. The technical term for this outgoing is *Pravritti.*

ever widening circles to receding frontiers.

The second movement, symbolised by hosts of *Siddhas,* is the *nivritti,* Homeward-flowing Tide. By this all the rich treasures of experience, the Fruits of the World Tree, are gathered in once more to the One Life like mighty rivers flowing homewards to the sea.*

He sees the *Mighty Atman,* Source of both these Tides, the Primal Man of all the ancient Mysteries, the Cosmic Treasure House, the Realm of shining Light, Knower and Known both fused in unity. Glimpsed through the robes of Cosmic Ideation, stands the unmoved Eternal, poised aloof, Being, Non-being, *That* beyond them both, the Nameless One, worshipped alone by silence of the mind.

The seven great Cosmic planes (verse 39) are all within that One, and though the disciple seeks to pour forth all his soul in utter reverence, he knows not where to turn, for now he sees that even the very earth on which he stands is holy, and that, around, above, below, within, without, everywhere is the One and only One, containing all, from lowest earthy clod to that unmanifest, transcendent Self whose Light forever shines beyond the worlds.†

No longer can he think that He whom he has worshipped, the Teacher in his heart, Friend of his nights and days, is any personal being, man or super-man or God. Rather, he sees that, be the Form what it may, it was the Light of the Eternal which, shining through loved but yet symbolic eyes, has led him on the Path and is both Path and Goal.

But yet, while he is human, there must still be Forms for him. He cannot bear long the blaze of Light that floods upon him, shattering all his being. No human mind and body can for long endure upon the summits of eternal snow-clad peaks. He must return once more to lower levels, the dazzling Light be veiled in the familiar forms of Father, Lover, Friend ; for still the fourth stage of the Path remains to tread and, while he needs a body, he must see the Light in human form.‡

Therefore he sees once more the Form of his loved Teacher in his own heart and in the hearts of all, though,

---

* For further discussion of these two movements see chapter XVI of the *Gita.*

† Compare the magnificent hymn of Hermes Trismegistus :

"Whither, again, am I to turn my eyes to sing Thy praise : above, below, within, without ?

There is no way, no place is there about Thee, nor any other thing of things that are.

All are in Thee ; all are from Thee, O Thou who givest all and takest naught, For Thou.....art all and there is nothing else which Thou art not."

(Hermetic Corpus 5.10 ; Mead's transl.)

‡ The *chaturbhuja* form of verse 46 should be translated "*four-limbed*" (*i.e.,* two arms and two legs) and not, as usually done, "*four-armed.*" The word *bhuja* means limb as well as arm, and verses 49 and 51 clearly show that the form in question was a *human* one, four limbed in contrast to the thousand arms and legs of the symbolic vision. The *Vishnu* form, no doubt, has four arms ; but in the earliest texts, such as the *Mahābhārata,* Krishna has always the normal human two.

For this interpretation I am indebted to my friend Pandit Jagadish Chandra Chatterji, Vidyā Vāridhi.

as reminder of the glorious Vision, the Form is Crowned and bears the Mace and Discus, symbols of the Lord of Time. He knows that He who sits within his heart is throned beyond all Time and that, however thick the fight may press upon him, his final victory is sure, since He who rules his heart rules all the worlds.

Thus ends the Vision seen by union with the Self (*ātma yogāt*), ends as a vision though its Knowledge will remain forever in the heart of the disciple. Henceforth that inner Knowledge must be the master-light of all his seeing, must make "the noisy years seem moments in the being of the eternal Silence." Never may he forget what he has seen; always must he realise "the voidness of the seeming full, the fulness of the seeming void."* For him, not as a poet's intuition, but in sheer fact will it be true that

....in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.†

Not Gods, the great impersonal waves of Light, nor men, the separate selves of mind and body, "none but thyself," the immortal soul of man, has ever seen or will ever see this Cosmic Form. No mystic rites, no study of philosophy, no harsh austerities, no alms or offerings can show It, for all these are of the mind. Only the power of love, the Soul's own power, love that forever seeks to give itself, straining towards Eternity, can bring about the union of the self with the One Self by which alone the Cosmic Form is seen and ultimately entered.

Therefore the chapter ends with a reiteration of the Path, a purely spiritual Path, one quite distinct from all the mystic rites and outer pieties that most men term religion.

Giving the self in love to Me, with Me as Goal, doing all actions for Me, (the One Life in all), devoid of all attachment to the forms, free from hostility to any being, man comes to Me, O Arjuna.‡

SRI KRISHNA PREM

* *The Voice of the Silence.*

† Wordsworth's "Ode on the Intimations of Immortality."

‡ This verse (55) has been described by *Shankarāchārya* as giving the quintessence of the whole *Gita*.

A GARDEN FROM A JUNGLE

[Miss Phyllis Kelway comes of a family well known as growers of gladioli and other flowers, and she herself has reared *Hedge Folk in Twilight*. In this article she compares the jungle and the garden with their reflections in human consciousness and character, and shows how, learning from Nature, man can mould his own being—tilling the mental soil, uprooting the weeds of vice, sowing the seeds of right attitude and reaping the harvest of right behaviour.—EDS.]

The herded pines commune and have deep thoughts.—PARACELSUS

In the ceaseless rhythm and the exquisite unrest of nature is quietude ; I may have wealth or fame, property and the beautiful things of Man's making, but without the companionship of Nature I exist no longer as myself. Partnership with the life of the wild is a possession beyond the value of fine jewels ; a possession more lasting than the walls of a home, or the boundaries of an estate ; yet house I must have, food, clothing and work ; the comradeship of Nature must necessarily be an addition.

IN THE CITY

From the stone pavements of the city, from the shrill screech of trams and the violent hurry of motor cars, I turn at the end of day to the feel of grass beneath my feet, the poignant lilting call of the curlew across the moor, and the swift stoop of the kestrel from sky to earth. The city, a hubbub of bustle and noise, is rife with the clamour of persons seeking forgetfulness and diversion in picture houses and dance halls. Outside the city—too far outside for workers to reach in the few hours of their leisure—is another peace and another forgetfulness, but the majority of these people are fast growing to prefer the frantic pleasures made especially for them ; while those who would be with that other, cannot. There is still a gardener in our midst, and with the rapidly increasing growth of the town, he has been forced to learn a hundred tricks to bring contact with Nature into his home. He may not have with him the grandeur of tree trunks in forests, the soothing murmur of unresting waters, the constant motion of leafy tree-tops, or the swift shadow passing in sunlight across yellowing fields of corn ; but he has a seedling in a pot, the bulb of a hyacinth, the space of a park, or the actual possession of a square yard of soil in which to sow and till and reap. Whichever he chooses, he lays at his door three securities direct from nature : anticipation, fulfilment and retrospect.

In coming home tired from business he turns to his plot of soil, digging, raking to a fine tilth, sowing seed broadcast, or in drills of his own dividing ; and with the earth and smell of earth upon his fingers he is strangely refreshed, although his labour has been continuous. In the anticipation of germination, in green shoots and the final reaping, he is content. Later there is before him in his harvest the fulfilment of his sowing, not only because with his hands he gathers what he has sown, but in the profound satis-

faction of seeing the consummation of an object watched by him from birth—an object over which he has never had complete control though he watered, weeded and tended it with all the cultural knowledge at his command. Dead flowers lie daily at his feet, but gradually there comes to the gardener, be he unlettered or man of education, the unshakable surety of continuity in life, the imperishability of plant, animal and insect. To him there creeps unheralded the suggestion of immortality.

And here I believe that even the cutting of a scarlet geranium grown in a single pot in a miserable slum, or one bulb of narcissus, tulip or hyacinth bought for two pennies from a cheap stores, is of infinite and incomprehensible value to the owner, who watches and waits for the fruit of its growth. A mask is withdrawn from the eyes of the watchman, if it be only during the period of yearly rebirth of his bulb. In the unfolding of petals, in the systematic protrusion of stamens from the throat of the flower, lies the immensity of a creation beyond the power of Man ; and this is the pulse of life. He who lives dispossessed of a leaf and a flower is poorest of men.

IN THE GARDEN

Promise pervades the garden in spring ; confident hopes are budding from shrub and tree, and the songs of birds are the songs of expectation and gladness. The tides of sap have begun to flow in every stem ; the motion of spring stirs again in the surge of the human heart. The long-billed snipe rises to a height above the marsh, and drops with sloping wings and tail outspread, drumming upon the air as he falls. Some hear him as a goat bleating softly from its tethering rope in the field ; others hear him as the joyful snipe of the open spaces, lift their heads to the speck gliding from the blue, and gently smile at " thoughts that do often lie too deep for tears." Evidence of germination and rebirth is everywhere, whether it be in the upspringing seedlings, the clutch of a robin's creamy eggs in the ivy bank, or in the newly-born family of weasels at the end of a rabbit burrow. The nakedness of tree and shrub, plant and insect, and the nakedness of new generations of bird and animal, will be covered ; of that fact there is perfect assurance. Nature is pledged to renew her clothing as surely as in autumn she is bound to cast it off. The promise comes without reservation, moving the heart of the most worldly of men. The worldly ones are uplifted during particles of time to a philosophy beyond their daily reckoning ; the sober ones are granted unexpected insight during the period of their perception and later in their recollection ; the poets may be made drunk by the intensity of their initiation, but their drunkenness will do them no harm.

After the anticipation of spring in the garden comes the fulfilment of harvest ; and later the death of autumn when the gossamer webs of spiders are slung from stems of decaying vegetation in hedge-bottom and field. The sadness of the fall is as cleansing as the joy of spring. Sap is withdrawn ; flowers wither ; browning shoots are lowered to the dank

soil, but life is dying in order that it may be resurrected and live again. Of this fact too, there is every assurance, and until the renewal of spring the gardener breathes the air of his recollection. Night has fallen, but day succeeds night.

The influence of the garden is endless. Anger, meanness, cowardice, vanish before the sight of the first pale primrose or the tightly furled bud of a rose ; before the sound of the thrush's song from the yew, or the passionate outburst from the throat of the tiny wren ; before the touch of matted grasses wet against the ankles in early morning, or the moist feel of a cupped yellow water-lily upon the palm of the hand. Far-off music is in the leafy webbing of the trees ; purification of space is in the white blossom of a rose ; new thought is in the variation of petal in a double crimson pæony.

Even scent prompts fresh beginnings, and instigates untarnished thought and action. As I write, our garden is full of evening primroses. Their pale yellow goblets open as the sun sinks ; their petals are scarcely unloosened before dusk has fallen silently upon them. The shadowy twilight throws across the garden its thin veil of darkness, and through the gloaming shine the pale moons of the evening primroses, so full of ethereal beauty, so full of faint elusive scent that they impregnate the night with the mystery of another fragrance, another irradiance. Baffled, in weariness of mind and body, the gardener turns to his evening primroses, stands before the sulphur-yellow circles shining luminously through the dusk ... stands alone in the solitude of his evening primroses and is not lonely ; stands with sight in his eyes ; scent in his nostrils ; and in his ears the sound of clear low breathing from a wondrous presence, and a scarcely audible movement beneath the leaves of flowers. His refreshment is incalculable. The magic influence of night in scent and loveliness and quietude has stripped him of his irritation and fear. Therefore the wise gardener who would touch his flowers not only with his hands but also with his spirit, plants the sweet violet in the shade of a bank that he may know the delight of scent upon the air ; honeysuckle across his fence ; pinks as edgings to his borders ; wallflowers beneath his windows ; thyme upon his pavements for its scent to be crushed forth beneath his feet, and a lime tree for the music of summer wind in its branches.

As many herbs and flowers with their fragrant sweet smells do comfort and as it were revive the spirits and perfume a whole house ; even so such men as live virtuously, labouring to do good.... do as it were send forth a pleasing savour of sweet instructions, not only to that time wherein they live and are fresh, but being dry, withered and dead, cease not in all after ages to do as much and more.

In the Jungle

The beasts prowl unhindered about their everyday affairs, and the birds build their nests uninterrupted save by those who live as they, striving above everything to reproduce themselves in further generations. The free life of the jungle will not satisfy all our hunger, but in the variation and beauty of the wild, is the *hope* of completion, if the promise may not

be fulfilled. The unkempt tangle of the jungle, the disorder, the disarray, and the uncontrolled freedom, are upsetting to Man's calculations of what should be orderly and trim, so that he shoulders his axe to cut away the overgrowth of weed and strangling ivy. He chooses valuable landmarks of the jungle—fine and stalwart trees, straight of trunk, and reaching to the sky, or clumps of beautifully berried shrubs—and he cuts out all hindering overgrowth, giving light and air to those objects he considers worth saving. Gradually he makes of the jungle a garden from which he has uprooted the rampageous weeds of greed, and the overbearing weeds that sought to smother the finer plants of flower and fruit. The garden is recovered from the jungle, and although it may at times, when it is not consistently tended, revert in part to the jungle, yet there is still evident the framework of order and tidiness saved from the mass of twisted unguided growth. Unconsciously, Man studies this separation of the wheat from the chaff ; daily he is weeding out bad seedlings in order that he may sow good seeds, and when he has tilled and tended he reaps from the best and not from the worst. In his inner nature the effects of his work of cultivating the good and uprooting the bad are reflected as in a mirror.

Through a glade of the wood I walk downhill. The branches are interlaced above my head ; the leaves of the undergrowth are of loose, ever-changing design. The world is at my feet as I walk upon the mesh of the leaves' weaving. Toward the bottom of the hill a blue mist hangs above the foliage, shrouding the pattern of leaves in its cloud : although again I observe that Nature is shadowed with pain, I return to the toil of industry with her wealth of patience in my heart, knowing the fragility of her content, seeking no more than her miraculous intimation of immortality.

PHYLLIS KELWAY

MY GARDEN

A garden is a lovesome thing, God wot !
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace ; and yet the fool
Contends that God is not—
Not God ! in gardens ! when the eve is cool ?
Nay, but I have a sign ;
'Tis very sure God walks in mine.

THOMAS EDWARD BROWN

HINDUISM AND UNTOUCHABILITY

[Dr. Radhakumud Mookerji is an Indian historian of outstanding merit. His *History of Indian Shipping* and his *Asoka* are deservedly famous; his latest publication, *Hindu Civilization,* was reviewed in our pages only last month.

In this interesting essay he chronicles the labour of several generations of social and religious reformers in India who have fought the sin of Untouchability. As our esteemed contributor points out, this crime against humanity, rooted in caste prejudice, is not peculiar to India only; it flourishes in different guises elsewhere. But this by no means lessens the enormity of the crime of high-caste Hindus towards one-sixth of India's population.

Dr. Radhakumud Mookerji does not dwell upon the Herculean efforts against Untouchability of India's living leader, Gandhiji. Since this article was written, Gandhiji's peculiar mode of fighting the sin by penance, prayer and purification has brought him a hearty compensation. In one of the most important Indian States, Travancore, the young Maharaja has bestowed on the Untouchables in his own Kingdom legal rights to enter the sacred temples which hitherto were totally closed to them. This was only a few months ago, and yet hundreds of Untouchables have already entered the sacred precincts of ancient and hallowed temples. Will there be a repercussion of this act—let us say in the U.S.A. where Negroes who are Christians are not permitted to enter certain churches which are reserved for the "white" Christians?—EDS.]

The problem of Untouchability which has been the subject of so much public controversy can be best understood in its historic setting. The problem is a racial one and is not peculiar to India. It is very much in evidence in the U.S.A. and South Africa which, with all their democratic advance, have not been able to achieve a proper solution. Perhaps the earliest evidence of the problem in the West is given by Aristotle whose view that the differences between freemen and slaves were implanted by Nature, moulded Greek polity for a long time. In recent years the economic system of capitalistic exploitation introduced by the "Whites" has made race conflict an almost universal phenomenon. Indian migration to South and East Africa has been the fruitful source of conflicts of which the solution is still remote. Similarly, Japanese and Chinese migration to the Pacific Coast of North America and to Australia has provoked restrictive immigration laws. The U.S.A. has also still to face its own domestic problem of untouchability, the Negro problem. All that it has done to solve the problem is by way of "keeping the Negro in his place." The Negroes, however, have partially solved their problem themselves by having their own churches, schools and colleges, welfare agencies and hospitals, and even a National Negro Business League of 70,000 Negro business undertakings, thus setting up an independent "Black" economy within the confines of a "White" society. The treatment of the same problem in South Africa is hardly creditable to the authorities concerned. Social or political equality of the Black with the White is out of the question there. The solution of the colour problem is

sought in segregation of the natives in inhospitable regions.

In India the problem is as old as its history, and in certain aspects it has come to Hinduism as a legacy from older cultures.

The Aryans in India were confronted from the beginning by the non-Aryans whom the *Rig Veda* called Dāsas, or Dasyus and described as *anāsa*, snub-nosed, *krishṇa garbha*, " of dusky brood " and *mridhra vāk*, speaking a strange tongue. Yet the Aryans were able to ignore these vital differences and the non-Aryans figure in the same *Rig Veda* as the allies and equals of the Aryans in the political sphere. In the famous *Rig Vedic* Battle of the Ten Kings against Sudas, non-Aryan kings were members of the coalition headed by Viśvāmitra Rishi. From the start, the Aryan in India followed a policy of social assimilation rather than one of extermination of the aboriginal inhabitants of India, proto-Australoids and Dravidians. These peoples were given a place in the Aryan social system and called Śūdras. The famous " Purusha-Sūkta " of the *Rig Veda* considers the Śūdras as much a limb of the Virāṭa-Purusha as the Brahmins or Kshatriyas. In the *Chhandogya Upanishad*, Rishi Gautama admits to Vedic study Satyakāma Jābāla in spite of his uncertain parentage. This Vedic tradition informs Hinduism throughout.

In the epics, we see Vidura, a non-Brahmin, attaining to *Brahma Jñāna* (Divine Wisdom) and Srī Rāma treating Guhuka, a Chaṇḍāla (scavenger) as his brother and Śabari, a Chaṇḍāla woman, as his sister, in recognition of the height of their spirituality. Indeed, the epic itself was the outcome of the essentially democratic or popular character of Hinduism. Veda Vyāsa is stated to have composed the *Mahābhārata* as the fifth Veda to render the lore of the four Vedas accessible to the masses in easier language and form. Thus was religion brought down from the clouds to the market place.

Normally castes were confined to prescribed occupations, but exceptions could be made for saints as Gurus and also in emergencies such as *Āpad-dharma*. This shows the elasticity of the Hindu system. Hindu Law Books and Buddhist texts testify to the problem of depressed classes, but the problem was then free from the excesses and abuses of modern times. Buddhist texts specify certain *Hīna-jātis* and *Hīna-śilpas, i.e.*, " low " or depressed castes and crafts. The low castes mentioned are few, such as Nishādas or Chaṇḍālas but the low crafts are many, determined by hygienic and ethical considerations. The butcher, for instance, was not respected, nor was a hireling who had lapsed from his peasant proprietorship. Similarly, Manu condemned paid servants, temple-priests, astrologers, weather-prophets, bards, actors, jugglers, dancers, singers and the like. But the social disabilities then attaching to these castes or crafts were very restricted. Persons belonging to them could not be entertained at *Śrāddhas* (funeral rites) nor could they receive presents or gifts (including food). In some cases, they were not approved as witnesses. There were no other social disabilities imposed upon the

so-called depressed classes.

Thus we find, in India's religious history, a not inconsiderable part played by the non-Brahmanas. In the days of the Upanishadas Kshatriyas were vying with Brahmanas as leaders of thought. Indeed, the essence of Hindu or Brahmanical thought, which consists in the quest of the Ātman, cannot admit of the conventional social differences that on the lower planes of thought and life divide man from man or one caste from another. This Brahmanical ideal received a fuller expression in later Buddhist thought, especially in Mahāyāna Buddhism, and also in the various medieval *Bhakti* or Vaishṇava cults.

The earliest of these Bhakti movements rose in the South where Untouchability is at its worst. The land of the Tamils is famous for the great Vaishṇava leaders called " Ālvārs " who flourished from the seventh to the tenth centuries, those poet-singers who wandered from shrine to shrine, composing hymns, singing them in ecstasy, and falling in trance on the floors of temples. They freely taught the outcastes, some of them being themselves outcastes. Twelve of these " Ālvārs " are regarded as teachers of the Śrī Vaishṇava sect which arose about this time. Of these the fifth Ālvār Śaṭhakopa was a *Dom* and the ninth, Andal, was a woman.

Indeed, medieval India is marked by many religious movements whose founders came from the lower castes and even Untouchables. The many Śakti cults responsible for the Tantra literature, which were in evidence as early as the time of Harsha (seventh century) embraced men and women of all castes, together with outcastes. Indeed, this Śakti cult sprang mainly from the lower orders and won over to Hinduism numerous votaries who were all outcastes. But the problem of the depressed classes was tackled best by the many Bhakti movements which arose between 900 and 1350, in spite of the political revolutions which followed the Muslim conquests in India.

The earlier " Ālvārs " prepared the ground for the advent of the great religious leader, Rāmānuja (*c.* 1050-1137). Though he started as a strict conservative he defied tradition by permitting the outcastes the right of temple entry once a year. He also bestowed the sacred thread on the Śūdras and the outcaste adherents of his sect, though it was a special low-caste sacred thread. There was a regular group, all belonging to the Śūdra caste, who were his special disciples and were known as *Śātānis*. The Śrī-Vaishṇava sect of Rāmānuja ministered to all four castes and also to outcastes, several of whom figure in the list of Śrī-Vaishṇava Saints.

There were also in the North about this time some renowned Maratha *Bhaktas* among whom caste distinctions were swept away in the flood of religious emotion. One of them was Namdeva. A tailor by birth and occupation, he spent his life preaching Bhakti both in the Maratha country and in the Punjab, where his hymns were brought together in a *Grantha*.

The next is Eknath (died in 1600), a Brahmin, who did not believe in caste and suffered for his convictions.

The great Tukaram (1608-1648) was a petty shopkeeper and a Śūdra

whose father was a corn-dealer.

Gujarat also was producing about this time its own great men and saints who tried to break through the tradition of the Śāstras and took their stand upon the central truth of religion being attainable by a life of asceticism and realization. The foremost of these was Narsi Mehta, (1413-1476) a Nagar Brahmin, who preached in Gujarat and Cutch. Along with him may be mentioned Akho of Ahmedabad, a goldsmith (1613-1663), Ranchhor Das (1764), and Santa Ram, who had many Muslim pupils, and Madhogarh (1824).

A greater outburst of the same religious movement was witnessed in Bengal under Chaitanya (1485-1533) whose preaching effected further relaxations in the rigidity of caste rules in the sphere of spirituality. A person of any caste could share his worship and become a member of his community, some of whose votaries would eat freely with others, irrespective of caste. A devoted pupil of Chaitanya was Yavana (Moslem) Haridas, son of Malai Kazi, who was converted to Vaishṇavism by the orthodox Brahmin scholar Advaitāchārya. His conversion was reported to the king of Gauda who had him tried by a court of twelve Kazis and publicly whipped. Chaitanya had a drama enacted at Nadiya to justify the conversion of Haridas, pointing out that "the way of love and faith is different from the one prescribed in the Śāstras," on the strength of his favourite motto taken from the *Brihat-Nāradīya Purāṇa* :—"Even a Chaṇḍāla if he is a devotee of Hari is to be preferred to a Brahmin." The *Chaitanya Charitāmrita* refers to one Kālidāsa, a Kāyastha, who made it a practice to eat food left by low-caste people like *Doms* and *Hāḍīs*.

Another great agency in the social uplift of the depressed classes was the Ramaite religious movement founded by the great Rāmānanda, who probably lived between 1400 and 1470 and started as a follower of the sect of Rāmānuja. Rāmānanda is known for his early abolition of caste distinctions in accepting disciples, thereby emphasising the old Vaishṇavite position that Bhakti and not mere birth leads to salvation. Rāmānanda himself found his first religious teachers in two saints of the lowest castes, Śaṭhakopa and Vishṇuchitta. He had as his personal disciples quite a motley group which included a Śūdra, a Jāt, an outcaste, a Moslem and a woman. Twelve of these were themselves saints and religious leaders of the highest order, *viz.*, Ravi Das (a Chāmār), Kabir, Dhannā (a Jāt), Senā (a barber), Pīpa (a Rajput), Bhavānanda, Sukhānanda, Āśānanda, Sursurānanda, Paramānanda, Mahānanda, and Śrī Ānanda.

Of these, the most striking is Ravi Das, the Chāmār of Kāśī, whose spirituality conquered the pride of higher castes. Jhālī, the Rāṇā of Chitor, became his disciple and there is a story that even Mirabai was also his disciple. He is the author of many hymns inspired by the highest spirituality. His characteristic utterance is :—"My thirst after God is not satisfied by uttering crores of *Veda* and *Vidhi*," an echo of the

statement of Rishi Nārada of Upanishadic fame that even the Vedas were useless (*aparā vidyā*) in the quest of the Ātman or Reality.

Senā was the barber of his king who was moved to become his disciple ! Dhannā (1415), a Jāt, had a Brahmin teacher who himself referred him to Rāmānanda for his higher instruction. Pīpa (1445) was a Rajput chief who with his wife Sītā left his Kingdom under Rāmānanda's teachings. It is said of Sukhānanda that he lived day and night in *samādhi*, and fully justifying his name. Sursurānanda renounced the world with his wife. Among other noted disciples of Rāmānanda, were Anantānanda of Jaipur, Krishṇa Das, Agradāsa and Kilha. Kilha the son of a Subedar, belonged to Gujarat, and was himself the founder of the Khāṭī sect.

Like Rāmānanda's teachings, those of Kabir were equally fruitful in producing a bountiful crop of saints, founders of independent sects which did not believe in the distinction of caste in religious life. They were Kabīrpanthis (1470) in Benares ; Sikhs (1500) in the Punjab ; Dādupanthis (1575 ?) in Rajputana ; Bāl Dāsis (1600) in Alwar ; Sātnāmīs (1600) in Narnal (Delhi) ; Bābā Lālīs (1625) in Dehanpur (Sirhind) ; Sādhs (1658) in Delhi ; Charan Dāsīs (1730) in Delhi ; Śiva Nārāyaṇis (1734) in Chandrawar (Ghazipur) ; Garīb Dāsīs (1740) in Chudani (Rohtak) and Rām Sanetūs (1750) in Shahapur (Rajputana). Of these great religious leaders Dādū was outstanding like his teacher Kabir. According to some, his time was 1603-1660. He had a number of Moslem disciples, some of whom were themselves founders of sects. Most famous of these was Rajjab in whose sect the position of the Guru is given to a Hindu or a Moslem according to spiritual superiority.

Almost equally striking among the disciples of Dādū was Lāl Dās who hailed from the predatory tribe of Meos and won recognition as the chief spiritual leader in Alwar. Ghāzidāsa, a Chāmār of Chattisgarh, Central Provinces (1820), made himself the greatest moral force for the uplift of his community as followers of the sect of Satnāmīs. The Śiva-Nārāyaṇis, again, are marked by their disciples being drawn from outcastes. It is stated that Mohammad Shah of Delhi (1719-1748) became a member of this sect and favoured its founder with the gift of the royal seal.

Mention may be made in this connection of the sect of Kabir led in Kathiawad by Bhān (1700-1775), a Lohānā by caste, some of whose pupils became famous teachers, such as Jivan Das, Trikam Das, both outcastes, and Rabi Saheb, a Baniya.

Chāmār Ghasī Das (1875) was the founder of an important sect which did not allow fish, meat or drink to its followers. Lāl Beg is another Chāmār saint who founded a sect that is flourishing in Bikaner.

These various examples of important religious movements and sects, whose founders were of lower castes and even outcastes and yet attracted to themselves disciples from the higher castes by the force of their personality, emphasise

the central principle of Hinduism which in all ages has given proper honour to religious life and spirituality, wherever found, without reference to birth or caste. No Hindu saint who has been a teacher has ever felt called upon to observe the restrictions of caste in his admission of pupils to Wisdom. The only test for such admission was the inner spiritual fitness. The example of Rishi Gautama in imparting highest knowledge to a pupil of uncertain parentage has been followed through the ages as a fundamental precept of spiritual life.

The future of a religion is assured that can abolish all social divisions and inequalities in the realm of the spirit where all are treated as free citizens irrespective of caste, and that can offer equal opportunities for self-fulfilment to all its votaries. The religious history of medieval India holds the record for the bountiful crop of real reformers it brought forth in the lowly ranks of a so-called caste-ridden society which yet did not allow caste to govern its religious life but gave full scope to spirituality wherever it was found. Hinduism can find in its own glorious past ample material for building up a brighter future. It should draw upon its abundant resources of renovation accumulated through the long ages of its unique creative history. Those resources include the fruit of at least 6000 years of literature, art, philosophy, religion and skilled industry, and above all of synthetic social systems and constructions demonstrating the conquest of Spirit over Matter, of Soul over Sense. The history of Hinduism offers a wide range of choice in cults and concepts, in *motifs* and symbols, a variety of approaches to Truth, and of ways of progress, to accommodate all possible racial aptitudes and conditions within its comprehensive fold.

RADHAKUMUD MOOKERJI

A man is not a Brahmin by reason of his matted hair or his lineage or his caste : in whom are to be found Truth and Law, he is pure, he is a Brahmin.

O thou of evil understanding, what avails thy matted hair, what avails thy deer skin ? Outwardly thou cleanest thyself, but within all is darkness.

—*The Dhammapada*, 393, 394

NEW BOOKS AND OLD

THE TESTIMONY OF INDIAN PHILOSOPHY*

[C. E. M. Joad, himself a philosopher and a popularizer of modern philosophical thought, reviews an important volume in the "Library of Philosophy" series. In the reading of this review, as also of the volume herein reviewed, it must not be overlooked that the subject-matter is *contemporary* Indian philosophy, which more or less copies the model of Occidental philosophy and not the method of ancient recorders.—EDS.]

After a long winter of some centuries, we are to-day in one of the creative periods of Hinduism. We are beginning to look upon our ancient faith with fresh eyes. We feel that our society is in a condition of unstable equilibrium.

The remark which I have quoted from one of the works of the Indian editor of the present volume would, if justification were needed, amply justify the appearance of *Contemporary Indian Philosophy* at the present moment. Not that the justification of timeliness was needed. Both by virtue of the profundity of its thought and the scholarship of its expositors, this volume on contemporary Indian philosophy is fully entitled to inclusion in the "Library of Philosophy" on its own merits. It is fully able, if I may so put it, to stand on its own feet. The "Library of Philosophy" has recently been enriched by volumes dealing with *Contemporary British* and *Contemporary American Philosophy*. These volumes set a high level: this level, let it be said at once, the present volume amply maintains.

So far as concerns manner, there is not one of the thirteen contributors whose contribution does not successfully challenge comparison with the best articles in the preceding volumes. Differences in mode of presentation there must inevitably be. The writings of Indian philosophers are less close in argument, less precise in utterance, less compelling, perhaps, in cogency of reasoning than those of Western thinkers. If I were disposed to criticism, it would be offered on the ground of a tendency to mistake eloquence for argument and to assume that, if a position is restated in a number of different ways with ever-increasing impressiveness and, it may be, with ever-increasing obscurity, it somehow by dint of restatement becomes true. It might, however, with justice be urged in reply that the general metaphysical position to which so many Indian philosophers subscribe, that reality is a spiritual unity and that the world of everyday things is an appearance of it which is in some sense illusory, is not one that can be enunciated in the precise formulations or supported by the closely reasoned arguments appropriate to the discussion of the theory of perception, or the nature

* *Contemporary Indian Philosophy*. Edited by SIR S. RADHAKRISHNAN and PROFESSOR J. H. MUIRHEAD. ("Library of Philosophy," George Allen and Unwin, Ltd., London. 16*s*.)

of propositions, topics which chiefly occupy contemporary English philosophers. It is certainly the case that those philosophers of the West whose general position has most closely approximated to the central affirmation of the majority of Indian thinkers—F. H. Bradley, for instance, in England, and Schopenhauer and Hegel in Germany—have developed their views in a manner not very different from the contributors to the present volume.

As for matter, the western reader cannot but confess to a certain humility as, reading through these contributions, he deepens his acquaintance with the vast corpus of Hindu philosophy. Imperfectly versed in Indian philosophy as he normally is, he nevertheless cannot have avoided the suspicion that underlying the obscurity which hangs like a cloud over much of its exposition, there are to be found aspects of truth which the western mind has missed, either through inadvertence, or through congenital incapacity to see them. In this suspicion, if, indeed, he has been visited by it, the admirably brief and clear contributions to the present volume will confirm him. For now some of the obscurity at least is dissipated and, as the mists clear and the territory is revealed, the western philosopher cannot avoid being struck by the frequency with which what he has been taught to regard as the latest novelties of twentieth century thinking turn up casually, as it were, and as positions taken for granted in this great body of speculative thought, built up by the discipline of a tradition which has lasted continuously for well over two thousand years.

In addition, however, to its intrinsic, there is a certain topical, interest in the appearance of this volume. In his Foreword Professor Muirhead, the General Editor of the "Library of Philosophy," claims that "apart from technical value in the field of philosophy, a certain political importance and timeliness may be claimed for" the present volume. Speaking of a proposal to include a volume on contemporary Indian philosophy in the "Library" he says :—

> Coming as it did at a moment when, on the eve of the gigantic political experiment legislated for in the Indian act, the need of a fuller understanding of the minds of the leaders of thought in that country, some of whom are certain to be called to take a prominent part in the new administration, is above all things desirable, the proposal seemed to be one of more than theoretic interest.

The contributors to the present volume fall into two classes. The first expound the great Vedic tradition which runs like a continuous thread through the texture of Indian thought ; the second treat of those problems which more particularly agitate the minds of modern philosophers either in the light of that tradition, or, cutting adrift from it, with the same open-minded freedom from preconceived intellectual attachments which characterises the uncharted philosophers of the West who, unhampered by any tradition, pass judgments on the problems of metaphysics with nothing better than their own unaided intelligences to guide them.

While the writings of the second

group will, perhaps, be of the greater interest to many readers, it is the first that chiefly attract the present reviewer. What strikes me most forcibly about these modern exponents of the secular tradition of Indian philosophy is their unanimity. It is not merely that they all accept the same tradition : broadly speaking, they all subscribe to the same philosophical truth. What is this truth ? The clearest exposition of it is perhaps that contained in the contribution of Swami Abhedananda, the President of " The Ramakrishna Vedanta Society " in Calcutta. The universe is one single unity of all-embracing reality, the Absolute Brahman. He is both the efficient and material cause of all phenomena and in the monistic, which is also the most developed, phase of Vedanta philosophy, He is both immanent in and transcends them. He is, therefore, immanent in the soul of man, constituting his real, as opposed to his apparent, self.

The object of the Vedanta philosophy is to lead the mind of the philosopher away from the world of everyday phenomena and to focus it upon the " Eternal absolute Being," the Brahman, in whom is found the solution of all problems and the answer to all questions. Plato, it is interesting to note, describes the object of dialectic, the highest branch of education, in very similar terms. Its purpose is, he says, to wheel the soul " round from the perishing world " to the " contemplation of the real world and the brightest part thereof." Indeed, what he has to say of the Form of the Good, both on the score of its intrinsic characteristics and on that of its relation to the everyday world, closely recalls the account given in the Vedanta philosophy, so closely that I acknowledge to a slight feeling of surprise that Abhedananda who mentions in this connection Kant, Fichte, Hegel and other western philosophers as falling short of the full monistic " grandeur of spiritual oneness " of the Vedanta philosophy, should have omitted any reference to Plato.

But this exalted function is not the only one which true philosophy must perform. In addition to elevating our minds to a vision of reality, it must also seek to co-ordinate the results reached by the special sciences and to trace the source and examine the validity of all knowledge.

The Brahman is not an abstract principle, but a personal god " who starts the evolution of *Prakriti* which forms His Body." The world of phenomena which results has its being in Him, is loved by Him and He may be worshipped and loved by it in return. Thus philosophy is not a mere intellectual exercise consisting in the pursuit of abstract knowledge. In the last resort it is one with religion and one also with ethics. For if the purpose of philosophy is to elevate the soul to a knowledge of reality, the knowledge once achieved transforms the life of the knower, since the realization that reality is God entails the obligation to know Him more fully. Thus the Indian philosopher does not merely pursue a certain kind of truth ; he recognises an obligation to live a certain kind of life. A true philosopher, as Abhedananda points out, is not " a mere speculator, but a spiritual man

....The followers of Vedanta live spiritual lives and strive to attain God-consciousness. In India if anyone writes voluminous speculative philosophy and lives a worldly life, he is not considered a true philosopher."

As with religion, so with ethics. Reality, as we have seen, is a single unity. It is a unity which is, moreover, implanted in our true selves which are the expressions of it. By virtue of our true selves, therefore, we are one with reality and we are, therefore, also one with the true selves of all other human beings. Hence to injure others is to injure the self ; to love the self, the true self, is to love others. Hence the duty enjoined upon Christians and Hindus alike that "we should love our neighbours as ourselves. Because"—for the Hindu, although not necessarily for the Christian—"love means the expression of oneness."

The end of life is the realization of the true self, which is "one with the universal spirit or God," and which is also, therefore, immortal. This realization is destined ultimately to be achieved by all living things.

Evolution attains to the highest fulfilment of its purpose when the Spirit manifests itself in its pristine purity and full glory. Each individual soul, according to Vedanta, is bound to become perfect in the end.

Meanwhile, it lies within the power of the soul to move more rapidly along the path of its own destined evolution. Certain ways of life are prescribed, certain disciplines enjoined. These are the four yogas : the path of work, the path of devotion, the path of concentration and meditation and the path of right knowledge, each of which is appropriate to a different aspect of human nature.

This is not the place for a detailed criticism of the central thesis of Indian philosophy. There is, however, one matter which might be mentioned because of the light which it throws upon the reluctance of the ordinary western mind to accept the full "monistic grandeur" of the Vedanta conception, a reluctance which Indians often find puzzling. What, the western mind wants to know, is the nature of the relation between the Absolute One and the world of phenomena ? The answer raises the vexed doctrine of *maya*. The world of phenomena is often referred to as *maya*, and *maya* is sometimes translated in English as "illusion." But to say that the world of phenomena is pure illusion is obviously nonsense, for I at least *think* that it is real. Now, if it is in fact an illusion, my view of it as real is an error. Now is this error itself illusion or real ? Since it occurs in my mind, which is a member of the world of phenomena, it is presumably illusory. The error which I make, therefore, in thinking that the world of phenomena is real is not a real error, but an illusory one and the world of phenomena is, therefore, presumably, real. If, however, we adopt the other alternative and say that the error in my mind is itself real, then error belongs to the nature of reality, which is certainly not the view of any of the writers of the present volume.

The world of phenomena cannot, therefore, be purely illusory. What

then is it? Some apparently hold that *maya* should be translated as "mystery" and say that what is mystery, a mystery which can never be solved, is *the relation* of the world of phenomena to the Absolute One. But this is to give up in despair the basic problem which Indian philosophy raises. Abhedananda refers to *maya* as the "Divine Energy" of the Brahman, the energy in virtue of which the Brahman evolves from out of His own nature "time, space and causation, as also the phenomenal appearances which exist on the relative plane." Does, then, the Absolute Reality produce something which is less real than itself, or can that which is absolute truth be also the source of the being of that which is at least partially illusory? To these questions I cannot find anywhere in the present volume a satisfactory answer. Yet, unless and until they are answered, the absolute monism of the Vedanta philosophy must always prove a stumbling block to the western mind.

I have no space in which to comment upon the second group of contributions which deal more specifically with contemporary philosophical problems. I should like, however, particularly to mention the paper of the Editor, Sir S. Radhakrishnan, which, written with his customary eloquence, makes a powerful plea for the application of philosophy to the practical life of man. It is, he points out, characteristic of Indian philosophy that the philosopher should always have in mind the practical reference of his enquiry. Philosophy is, in fact, for the Hindu mind essentially an "enquiry into the nature of man, his origin and destiny." The writer proceeds to describe how this practical bearing of philosophy has become his own central interest. He does not, however, mince his words in pointing out the "tragic divergence" between the exalted spiritual ideals of Indian philosophy and the practical impoverishment of Indian life. For this divergence the Hindu view of philosophy cannot escape censure. As he justly points out, in the anxiety of Indians "to have no temporal possessions and spend their days in communion with spirit, the essential duty of service to man has been neglected. Religion may start with the individual, but it must end in a fellowship."

Nevertheless, the predominant impression left by this intensely interesting volume is one of hope. The Indian temperament has long been known for its tolerance, a tolerance which is enjoined by the teaching of Indian philosophy, but it will be a surprise to the western mind to note that it is not only tolerant, but cheerful. Realising, as it does, that the ultimate nature of the Universe is spirit, seeing, as it does, the evolution of the human soul as a growing identification with and realization of spirit, it is not surprising to learn that, as one contributor puts it, "no Indian seer has allowed himself to be overpowered with a sense of evil." Of few western philosophies could as much be said.

C. E. M. JOAD

A LITERARY PIONEER

ALEXANDER SERGEYEVICH PUSHKIN

On the 6th of this month, the literary world will celebrate the centenary of a man who was by birth a boyar aristocrat with a strain of Ethiopian blood in his veins, by culture a Frenchman with a Russian soul, and by nature a rebel with an impulsive and passionate temperament; a man who was fond of women and wine, gambled freely, fought duels, wrote poetry, and lived always beyond his means; a man who was deported to the south of Russia as an agitator, and later expelled from the Civil Service as an incorrigible atheist and placed under the special supervision of the political police for good behaviour, and who finally met his tragic death in a fatal duel. Within the short span of a life covering a period of only thirty-seven years, this amazing record was achieved. The social forces of the age, which shaped the life of Alexander Sergeyevich Pushkin, have made his biography one of the most fascinating chapters in the history of men of letters.

The Pushkin stock is traced back to the boyar races which were in the thirteenth and fourteenth centuries an hereditary military and feudal aristocracy. Such aristocratic families were not numerous, and only some thirty of them, including the Pushkins, survived into the nineteenth century. Alexander Sergeyevich was born in Moscow on May 25th, 1799. His great-grandfather on the mother's side was Abram Petrovich. He was the son of a petty king of an Ethiopian tribe, and was brought to Constantinople as a hostage; and Peter the Great adopted him later as his godson. Thus it came to pass that young Pushkin through his great-grandfather inherited an Ethiopian strain,—a certain thickness of the lip and curliness of hair which gave him a somewhat exotic appearance. The class to which the Pushkins belonged, and of which they were fairly typical, was the middle *noblesse* of Moscow.

Among the many influences which shaped his life, that of Arina Rodionovna, his nurse, is the earliest, she introducing him to the Russian folk-lore. But more important than her influence was the acquaintance of his father as well as his uncle, Vasili Lvovich, with many of the best and most important men of letters of the time. Vasili Lvovich was himself a minor poet, and the leaders of the new literary movements were frequent guests at the Pushkins'. Karamzin, the greatest figure in the literary world of the day, and Zhukovsky, the father of modern Russian poetry, noticed early the talents of young Pushkin, and took a keen interest in him.

When he was about twelve years of age, his parents sent him to the Lyceum which had just then been started by the Emperor Alexander I. Young Pushkin spent six years there, studying Latin, Natural Law, Russian and French Literature, Political Economy and Philosophy. Evidently he did not get in the Lyceum all he wanted; eight years after he left it, in describing the studies he was carrying on privately, he wrote that he was "filling up the gaps in his damned education." In spite of this, Pushkin cherished warm feelings for the school because it was there he formed his lasting friendships, and received a sound foundation of culture. Among the influences of his masters, that of Koshansky, Professor of Rhetoric and Russian Literature, was most profound and lasting. Kunitsyn, Professor of Public Law, was a man of liberal views on all matters relating to religion and public affairs; and Galich, Professor of Philosophy, was an important figure in Russian culture. For both of these men Pushkin seems to have entertained a deep affection. The Lyceum was throbbing with literary aspirations and activities, and naturally Pushkin's talents came to be recognized even before he left the school. In 1814, while still a school-boy, he made his first appearance in one of the most influential magazines of the day, and from 1815 onwards Pushkin began

to develop and display a standard of elegance and fluency easily equal to that of his masters.

At this time the political atmosphere was surcharged with constitutional aspirations. Ideas of Adam Smith, Bentham, and Benjamin Constant became most popular. A Charter had been granted to Poland, and in 1818 Alexander I, in his speech before the Polish Diet, expressed his intention of extending constitutional government to Russia. Unfortunately the growing influence of the extreme reactionaries prevented the fulfilment of this promise, and prepared the soil for the Revolt of 1825. Secret Societies for the overthrow of the Government were formed, and a large proportion of the officers of the Guards and younger men joined them. Even then with the smart set, women and wine were more the fashion than politics and political economy. Pushkin, with his sensual nature, was not slow in following the fashion. It is natural that in such a society religion should be held in small esteem. Besides, religion had been hopelessly compromised in the eyes of the younger generation by the eccentricities of the pietists who frequented the court. Their puritanic ways and the fanaticism of men like the Abbot Photius drove the intellectuals more and more towards atheism.

In this, as in other walks of life, Pushkin was thoroughly representative of the age. Kroff, one of his school-fellows, has given us a picture of the kind of life the poet lived at that time :—

> Two elements dominated Pushkin : pandering to his sensual desires and poetry ; in both he excelled. He had neither the appearance nor the reality of religion ; he had no higher moral feelings, and even made a point of glorying in a sort of cynicism concerning these matters. Always without a penny, always in debt, often without even a decent evening suit, with constant scandals, frequent duels, intimately acquainted with all innkeepers, procuresses and harlots of Petersburg, Pushkin was the type of the dirtiest debauchee.

This certainly is exaggerated. Kroff had no special liking for the poet, who himself took delight in explaining his sensuality by his African blood. Nevertheless, he had higher interests than these mentioned by Kroff. He was well known to the flower of the literary and artistic society, and counted among his friends men of moral integrity and high purpose.

In 1817 young Pushkin left the Lyceum and entered the real world of letters. By 1818 he had reached the maturity of his style. Purity of diction, elegance, taste and lightness of touch were considered to be the outstanding qualities of his style. When Pushkin launched on his career, the Russian literary world was dominated by the struggle of two contending schools of thought ; in point of fact, it was the conflict of two generations, the old and the young. The old school, headed by Admiral Shishkov, stood for the close connection of literary Russian and Slavonic Classicism ; the young school, organized by Karamzin, stood for a new Frenchified and modernized language. The real issue was therefore one of linguistic ideals. But the members of the old school were conservative not only in their linguistic ideals but also in their political ideas. The followers of Karamzin, on the other hand, were anti-nationalistic in language and literature, and more liberal and cosmopolitan in their political outlook. In this new enterprise of modernizing Russian literature, Karamzin's successor was Zhukovsky (1783-1852), who since about 1808 was the most prominent of Russian poets. He had succeeded in creating a really acceptable canon which was to remain essentially that of Pushkin. But following Karamzin's lead in modernizing the language, Zhukovsky went further in the adaptation of new literary forms.

If we turn to Pushkin's contribution to the revival of literature in Russia, we find that his poems between 1817 and 1820 were mostly elegies, some of which could not be published for the freedom with which political topics were treated. He was a rebel himself, and took great pride in the fact that his ancestors had been rebels and followers of lost causes. Those of his political poems which were published were widely circulated. " The Village," for instance, was an attack on

serfdom; "The Dagger" glorified political murder; "Freedom" held up the murdered Emperor Paul as a lesson to tyrants. In 1820 the Duc de Berry was killed by Louvel, and Pushkin was seen parading the stalls of the Imperial Theatre with the portrait of Louvel in his hands, bearing the inscription "A Lesson to Kings." His poems in praise of tyrannicide appeared at a time when all Europe was ripe for the idea, and naturally, when Pushkin's writings and activities were reported, the Emperor Alexander I decided to deal drastically with him, but Karamzin, Zhukovsky and other influential men intervened and saved the poet from the worst consequences of royal displeasure. All the same, Pushkin was exiled to the south of Russia for four years in 1820, and in 1824 he was expelled from the Civil Service by an Imperial Order for his atheistic and revolutionary ideas and was ordered to live in Mikhaylovskoye, his mother's estate, under the supervision of the Secret Service.

This period of compulsory retirement provided Pushkin the necessary leisure to carry on his literary work. The poet's great ambition was to free Russian literature from the domination of Slavonic classicism; this he tried to do by introducing new tastes and techniques, and creating novel forms of expression. In the literary works of Pushkin, *Evgeni Onegin* and *The Bronze Horseman*, occupy the central place. On the creation of the former, the poet spent eight years. It is a novel in verse, and its influence, the literary critics say, was so great that it became the real ancestor of the main line of Russian fiction. All the great novelists from Lermontov to Chekhov bear the impress of the provincial life of Russia pictured by Pushkin in this great work, and the subsequent destiny of Russian literature was influenced profoundly by it even to the twentieth century. No wonder, therefore, if some maintain that its influence on the later development of literature in Russia was greater than all the rest of Pushkin's work put together. *The Bronze Horseman*, whose tragic theme is the irreconcilable rights of the individual and the Empire, is by some considered to be the greatest work ever penned in Russian verse. It became the starting-point of a whole Petersburg Mythology, and the source of the Symbolist movement in Russia.

The condition of Russian Drama at this time was also far from satisfactory, and the poet was much concerned about its destiny. Patriot that he was, he immediately assumed the colossal task of creating new forms of dramatic expression. His experiments led him to believe that Shakespearean technique was the best suited for the reform of the Russian stage. "I am deeply convinced," he declared, "that the laws suited to our theatre are the popular laws of the Shakespearean Drama." With such a deep-rooted conviction, he began to imitate, as he himself says, Shakespeare in his broad painting of character, and the result was *Boris Godunov*. Since it had predecessors in the use of blank verse but no predecessors in the Russian Shakespearean tragedy, the play produced a profound impression on the literary *élite*. Something new had come into Russian literature. The daring novelty of it and the new departure in Pushkin's genius was powerfully and immediately felt. Similarly, his Little Tragedies "The Covetous Knight," "Mozart and Salieri," "The Stone Guest" and "The Feast During the Plague" were marked successes. Russian critics tell us that some of the things Pushkin achieved in this "dramatic investigation" have never been attempted since his time. His sublime skill in character sketching, his careful construction of the plot, his extraordinary elegance and perfection of words, and the poetry of his play are said to be almost inimitable. In the field of drama Pushkin thus created a new world of Russian romance—another evidence of his literary genius!

Turning to his folk-tales, *King-Sultan, The Golden Cockerel*, and *The Dead Princess and the Seven Champions* deserve special mention. In these works, Pushkin strove to subordinate their composition to the inherent laws

discovered by him in the make-up of the Russian folk-lore itself. The creation of these stories was therefore the creation of a world obeying its immanent laws. The beautiful and logical consistency of these laws may be regarded as Pushkin's highest achievement and his greatest claim to poetical pre-eminence. As Russia was dominated by French culture and the French language was used in most of the homes, imaginative prose naturally suffered a set-back, and Pushkin was not wrong in maintaining that Russia possessed no instrument for literary expression other than verse. He therefore set to work at creating a literature in prose. From 1830 prose began to occupy a more prominent place in Pushkin's work, and in the last years of his life, he wrote much more prose than verse. Even in the art of prose writing, he proved himself a master, and authorities on Russian literature maintain that Pushkin's prose has not been equalled by any subsequent writer ; for purity and flexibility, ease and elegance, we are told, there is nothing in Russian like Pushkin's works. *The Queen of Spades* and *The Captain's Daughter* are rated as important achievements in prose, and *The History of Pugachev Rebellion* as his masterpiece. Even letter-writing was to Pushkin an artistic activity. It is not a matter therefore for surprise if his letters are regarded as admirable literature. In such a masterly way did he avail himself of the particular expressive means of the Russian language that his letters to his literary friends such as Vyazemsky, Bestuzhev, Pletnev are said to be almost untranslatable. The age produced several famous letter-writers, among whom Griboyedov and Vyazemsky are outstanding. But Pushkin is first among them, even as he is first among poets.

Thus by initiating new literary movements in every direction, Pushkin brought about a revolution in the world of Russian letters. The year 1827 marked the zenith of his popularity and literary leadership. On Nov. 19th, 1825 Alexander I died. His death was followed by a rebellion which was soon suppressed. Nicholas became Emperor, and his reign began in blood and tragedy. Pushkin was then still in confinement in Mikhaylovskoye by the order of the late Alexander I, and now the poet appealed to the new Emperor for release. Immediately Nicholas thought that it might be a good political stroke to reconcile himself with a poet who was immensely popular among the intelligentsia and who, after the collapse of the Rebellion, was the only independent intellectual force in the country to be reckoned with. So the Emperor released him, overlooking his intimacy with the conspirators and the great influence of his writings in the forming of their revolutionary ideas.

But this freedom was bought at a great price ; for, by agreement, the Emperor became the special censor of all Pushkin's literary production. The Royal patronage soon tied him hand and foot, and the poet's leadership began to decline. Pushkin was greatly discouraged ; most of his time was spent on the highways and in the public inns. He soon got tired of this homeless life and a feeling of uneasiness and weary restlessness grew in him. He longed to get married and settle down in life. After several love affairs, he married Nathalie Goucharova, thirteen years his junior, on February 18th, 1831. She was strikingly beautiful but quite uncultured. Out of this union a daughter was born, but in their married life there was no intellectual companionship. Then Baron d'Anthes appeared on the family horizon. His attentions to Nathalie aroused Pushkin's jealous nature. At a time when he was much depressed in spirit, he wrote an insulting letter which resulted in a challenge from d'Anthes. To defend his personal honour, Pushkin accepted the challenge. D'Anthes was the first to fire and Pushkin fell fatally wounded, dying within a few hours.

The news of his tragic death spread like wildfire and the people were greatly stirred. As the poet enjoyed immense popularity, the authorities feared that the funeral might give rise to an uprising

for their not having prevented the duel. The papers were commanded to be as brief as possible on the subject of Pushkin's death. To avoid demonstrations all sorts of crooked ways were adopted by the Government. After announcing that the funeral service would be held at St. Isaac's Cathedral, they had the body taken the previous day privately to the Royal Stables Church where the service was conducted without public announcement. Immediately afterwards, at the dead of night and before anybody knew, the body was taken to Svyatorgorsky Monastery where it was interred with great secrecy on February 6th, 1837. And now a hundred years have passed since that tragic event took place but the Russian people still cherish his memory not only for his great achievements as a national poet but also for his inspiring hymns to the ever-living ideals of Liberty and Freedom.

J. M. KUMARAPPA

WHAT DO MEN WANT TO LEARN?*

This is a sort of Blue Book, but of an unusually interesting kind. It is the result of an Enquiry conducted by a Committee of the British Institute of Adult Education into the system which Dr. Mansbridge created thirty years ago when he founded the Workers' Educational Association. Either through this Association or by joining University Extension Classes or by going for a concentrated year of study to such residential Colleges as Ruskin College, Oxford, it was hoped that a few at least of the thousands of working folk compelled yearly to leave school at fourteen might make up in some degree at least the deficiencies of so curtailed an education. The movement has of course been frequently reviewed and appraised by administrators. But never before have the adult students themselves been asked to state with complete frankness what their experiences and difficulties have been, in the hope of bringing the difficulties into clearer light and opening up lines of future advance. To the questions addressed to them more than five hundred individual replies were received and so eager were students to offer their evidence that many of them submitted statements beyond what was asked for. This material was sifted and arranged by Professor Heath. There was so much of it and of so excellent and relevant a quality that only a part of the available information appears in this volume but enough, as set out and commented on by Mr. Williams, to provide a most interesting "testimony got by education out of industrial life."

Its scope can be best suggested by quoting some of the chief questions the students were asked to answer. The first one was: "What do you consider to be the main aims or purposes of adult education?"—a question which invited generalisations but which received many precisely defined and penetrating replies. The hunger for knowledge is recognised as a natural need but it is encouraging to note how many desired to satisfy it not only for the enrichment of their own personality, but so that knowledge might be transmitted in some form of service to society. Some indeed lean more to its social purpose, but on the whole the balance of self and society, and of the vocational and non-vocational need is well preserved. And it is remarkable how clearly these students see that the primary aim of education is to emancipate the individual from ignorance and error and that given this, all the rest comes. Such a question as "Why I joined my first class" drew more personal replies. Indeed much of the interest of the book and its value too lie in the glimpses it gives of life-

* *Learn And Live. The Consumer's View of Adult Education.* By W. E. WILLIAMS and A. E. HEATH. (Methuen and Co., Ltd., London. 5*s*.)

histories, of the concrete and often crippling handicaps which had to be surmounted before the student could even attend a class, or the domestic alienations which had to be endured. This is particularly brought out in the chapters entitled "Difficulties" and "Family Repercussions." Another interesting question was: "Has education made you less happy, or more?" And here the student who wrote that "Adult education is its own reward—and its own revenge," spoke for many who realised that the price to be paid for a fuller understanding is a keener susceptibility to pain. But most of them paid the price gladly. There is far more appreciation, too, than criticism in the views they were asked to express on their tutors and here again the detachment and penetration are often remarkable.

The extent to which adult education has been responsible for the production by working-class students of creative work seems, however, to have been small. But the pressure of poverty and industrial life is enough to explain this and, Mr. Williams writes, if "it can make no contribution whatever to the birth of a genius, it can and does produce innumerable bits and pieces of useful creative work." And the chapter entitled "Our Second Chance" which contains answers to the question "How has your experience of adult education affected your ideas about the education of children?" shows beyond doubt the creative effect of knowledge gained by one generation upon the next. The student who wrote: "I visualise an educational system commencing in the cradle and ending only in the grave," expresses only more strongly than others the belief in the redemptive power of education held by those who have had to struggle to acquire it and their determination that their children at whatever sacrifice shall not be stinted. Even the critic who writes that "modern education is not turning out thinking souls" reveals what a high conception he has of its function and value.

A long final chapter covers the answers received to the question asking for the students' views on the defects of adult teaching in method and organisation. The criticisms cover a wide field, but almost all are of practical and constructive value. A more general criticism is that adult study, though better than nothing, comes perilously late in the day in most people's lives, that it is at best a charitable attempt to reduce the injustice of a social system which deprives the majority of its citizens of anything but an elementary education; that in consequence it has the taint of patronage and has failed to make general contact with the masses or to capture young people. Much of this is undeniable and will remain true until class-privileges in education have been wholly eradicated. But within the limits of an iniquitous social system the Workers' Educational Association has fought nobly and effectively for the principle of educational opportunity for all. And while the sacrifices, often heroic, which working folk have had to make cannot be justified socially and have proved in many cases crippling, this book is proof enough of the heightened value of anything that is won at a cost. Its Editors "doubt whether, in any other stratum of contemporary Society whatsoever, the essential purpose of education would be so clearly apprehended." Certainly the comments of these working-class students are the best testimony to the kind of education they have received. Their values are human and real, their judgments shrewd, yet generous. And in a world in which men are more and more inclined to worship mass force they proclaim the freedom that can only come of cultivating intelligence.

HUGH I'A. FAUSSET

SCIENTIFIC PROGRESS*

The Sir Halley Stewart Trust was founded in 1924, with the object of promoting research towards the Christian ideal in all social life. It is very significant of the changed relations between religion and science that part of the funds of the Trust was devoted last year to the provision of lectures by eminent men of science. The nineteenth century antagonism between advancing science and dogmatic Christianity—a struggle in which Prof. Julian Huxley's celebrated forebear proved himself a doughty but invariably chivalrous champion of agnosticism—has died away, not because of the rout of either opponent, but because the problems are now envisaged from a different standpoint. Men of science are no longer confident that science can provide the key to every mystery, while religion has come to be more clearly perceived as a thing of the spirit, not of the letter. In this friendly atmosphere of accommodation, science and religion can both hold fast to their guiding principles while extending a genuine welcome each to the other. Neither now claims exclusive allegiance, and in harmonious co-operation the former belligerents strive to solve the riddles which have perplexed man since first he reflected upon the strangeness of the universe and upon the still stranger fact that he is "here to discuss it." If science and religion are but different ways of attaining truth—and the hypothesis has at least a pragmatic value—an amicable rivalry is more likely than an embittered conflict to result in successful progress.

The present volume is noteworthy not solely for the great intrinsic merit of its various sections, but also, and perhaps more especially, for the tacit respect shown to religious opinion by the distinguished authors, whose number includes some of the most accomplished, as well as some of the most outspoken, of contemporary men of science. There is no trace of the old bitterness, and though it would be wrong to convey the impression that the book contains any active support of Christianity, or of any other religion, the most unfavourable statement on religious belief is that there "is perhaps a certain conflict between science and Christian ideals."

The individual chapters, with their respective authors, are as follows: "Man and the Universe," by Sir James Jeans; "The Progress of Physical Science," by Sir William Bragg; "The Electricity in the Atmosphere," by Professor E. V. Appleton; "Progress in Medical Science," by Professor E. Mellanby; "Human Genetics and Human Ideals," by Professor J. B. S. Haldane and "Science in its Relation to Social Needs," by Professor Julian Huxley. It is rather to general, than to specific, ideas that the non-scientific reader will more readily turn, and he will find handsome fare provided for him by Sir James Jeans. In brief, Sir James encourages us to "think rather better of our position in the universe" than the science of the early twentieth century would allow. Recent advances in the theory of relativity and quanta indicate that perhaps, after all, "humanity may not have been mistaken in thinking itself free to choose between good and evil, to decide its direction of development, and within limits to carve out its own future." Sir William Bragg, at the end of his fascinating account of atoms and molecules, strikes a similar note, affirming that a "knowledge of Nature's constructions" cannot be used as an argument for a mechanistic theory of the universe, and bidding us not to be "oppressed by unnecessary fears that we are but helpless cogs in a machine." Professor Appleton and Professor

* *Scientific Progress.* "Sir Halley Stewart Lectures, 1935." By Sir James Jeans, Sir William Bragg, Professor E. V. Appleton, Professor E. Mellanby, Professor J. B. S. Haldane and Professor Julian Huxley. (George Allen and Unwin, Ltd., London, 7*s.* 6*d.*)

Mellanby confine themselves strictly to their themes, which, however, they expound so lucidly that the reader's interest is immediately arrested and continuously held. Professor Haldane deals hammer-blows at the two remarkable theories that "racial health necessitates the sterilization of the unfit," and that "some races are superior to others, whose members are incapable of rising to the highest levels possible to humanity." The second of these theories he stigmatizes as definitely anti-Christian, and suggests that the first might receive more opposition if the consequences to which it leads were more generally appreciated. From irrefutable biological data, he shows that the extreme forms of both theories are based on a false analogy with domestic animals, though the data nevertheless afford support for certain milder eugenic measures. Professor Julian Huxley concludes an excellent and stimulating book with a well poised and persuasive chapter on science and the body politic. Science is a social function, he says, and as such is not yet doing its job as efficiently as it might. Were it properly used, it could do a very great deal for life, and life, in man "is bringing values to birth."

E. J. HOLMYARD

How Do You Sleep? By L. E. EEMAN. (Author-Partner Press, Ltd., London. 3*s.* 6*d.*)

It is quite possible that a stranger wandering about in a darkened factory might stumble against a switch the turning of which would set part of the machinery humming. But he could not direct to any useful purpose the power that he had liberated. Indeed, he would be fortunate if he escaped injury from the moving machinery which he could not see, and if he succeeded in finding the switch again to turn off the current.

This metaphor is forcibly suggested by Mr. Eeman's book, despite the author's evident earnestness and honesty; despite, too, the intense preoccupation with the body which leads him apparently to view the mind's chief role as conscious or subconscious direction of the bodily functions. For all his materialistic approach he more than once stumbles over the line that divides the physical from the psychical and ventures to tamper blindly with forces which are none the less powerful and real for being superphysical.

For instance, Mr. Eeman has been experimenting with "a 'force,' mysterious in its nature and workings" which is alleged to have therapeutic value and which can be transferred from one part of the body to another and from one body to another body. From the account of his experiments there can be little doubt that Mr. Eeman has succeeded in interfering with the vitalizing pranic currents which Eastern psychology teaches are always circulating in the interpenetrating astral counterpart (*Pranamaya Kosha*) of the physical body.

The author ridicules the advice sometimes given the insomniac to try to make his mind a blank. He rejects the use of any suggestion that involves self-deception. He is convinced of the power of imagination and gives some rules for its effective use which are as sound for the building of character and higher faculties as for physical ends. But the frank objective of *How Do You Sleep?* is a material one. Those who appreciate the potential value for spiritual growth of high aspirations and noble thoughts in the last few minutes before going to sleep will reject the proposal to devote that period regularly to cogitation about the body and to mental images of muscular and sense activities and of material skills whose acquisition seems desirable.

However, many of the strictly physical directions given in this book for securing healthful sleep are unexceptionable. It is a pity, though, that sleep is treated as a merely physical phenomenon.

E. M. H.

Concerning Progressive Revelation. By VIVIAN PHELIPS. (Watts and Co., London. 1*s.*)

This revised and extended chapter from Mr. Vivian Phelips's *The Churches and Modern Thought* is a well-reasoned argument against a preposterous and arrogant theological claim—that God has revealed himself progressively to the world, beginning in the faiths of primitive peoples and culminating in the religion of the Christian churches. Mr. Phelips argues that, in the face of scientific findings and modern anthropological theory, the Christian faith can be saved only by the hypothesis of a progressive revelation. He proves that point with an impressive array of parallel beliefs in different faiths and then proceeds to demolish the progressive revelation theory itself, leaving the believer who has followed him so far high and dry on the bleak shores of denial and negation.

The revolting cruelty of some rites described by Mr. Phelips in the religions practising human sacrifice certainly makes a progressive revelation incompatible with the idea of the churches' God of Love, "a plan depriving man for countless ages of a knowledge of the truth and leading inevitably therefore to deplorable absurdities, hideous cruelties, and quite avoidable and unnecessary misery of every kind."

But Mr. Phelips seems to avoid the Scylla of credulity only to be caught in the Charybdis of the materialistic theories of Sir James Frazer and his school, of the beginnings of religion in the superstitious worship of natural powers and fetishism. He commends those theories to the reader's study but he does leave a door open to a more spiritual reading of the facts :—

> Whatever explanation may be the correct one for the phenomenon of a common mythos over the greater portion of the globe, it is certainly not that of a Progressive Revelation.

And none of the facts adduced are inconsistent with the Theosophical teaching of a primeval "revelation," not from a hypothetical Personal God but by Divine Men who were the flower of earlier evolutions and the Teachers of early humanity. From that Wisdom Religion, handed down in its integrity by the Sages, have sprung the individual great religions, all pure in their beginnings, all more or less corrupted in the course of time. On this the teaching of the Esoteric philosophy is :—

> The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines ; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

PH. D.

The Power of Karma. By ALEXANDER CANNON. (Rider and Co., London. 5*s.*)

Under the misleading title of this book are put forth the author's personal views upon hypnotism, spiritualism, magic and what not—everything that is not Karma, and that does not help in the least towards the understanding of the great Law. Eminence in the medical world does not lend any authority to Dr. Cannon in the realm of philosophy. Dr. Cannon's knowledge of both philosophy and genuine psychology is superficial when not erroneous. Such a psychic hotchpotch may appeal to a sensation-loving public, but it is unworthy of serious consideration by any earnest student.

The little that is mentioned about Karma as the law of ethical compensation and of moral retribution is fairly sound, but no such fragmentary description can do justice to this great Oriental doctrine which, together with Reincarnation, has engaged the attention of the most advanced thinkers of the race. The author finds that "the modern séance-room supplies incontrovertible evidence that we reap on the earth plane in a next life what we sow

on the physical," and also believes that memory of the past can be obtained through hypnotic experiments. Such phenomena are no proof whatever of Karma and Reincarnation, which can only be understood and accepted when they are recognized for what they are—universal impersonal laws governing the whole of manifested existence. Unadulterated Theosophy gives a detailed exposition of these twin laws, but the author apparently has contacted only pseudo-theosophy.

The growing interest of scientific minds in the Occult is a sign of the times. It is to be hoped that they will not confine themselves to the writings of dilettanti in Occultism but will study the serious contribution of H. P. Blavatsky to a profound and complicated subject. Her *Isis Unveiled,* for example, is a veritable mine of information for the understanding of psychic phenomena.

N. K.

The Mysteries of Life and Death: Great Subjects Discussed by Great Authorities. (Hutchinson and Co., Ltd., London. 6*s.*)

This assortment of essays comprises three on the question of death and survival. The others deal with life on other planets, the creation of life, dreams, the pattern of the universe, the atom, the ether, and conscience as viewed by the psychologist. As writers we have the Bishop of Birmingham, Bertrand Russell, the Astronomer Royal, Professor Haldane (Biology), Professor Donnan (Chemistry), Professor Levey (Mathematics), Professors Appleton and da Andrade (Physics), and Professors Burt and Flugel (Psychology).

While there are many interesting facts in the book, one is left wondering quite why it was published, as it appears to have had no design or pattern. Another difficulty is that these "authorities," however brilliant their capacity, are too often working with incomplete data, or too narrow a viewpoint, and are therefore forced either to say "We do not know" or to produce hypotheses that fall to the ground the moment the excluded factors are taken into account. To give only one example, the Astronomer Royal concludes that some of the planets are too cold and others too hot to make it probable that life exists on them. Even on this physical earth there are such varieties in constitution as that of the birds of the air and of those creatures of the deep ocean beds whose framework, fitted to stand the pressure and the darkness of those depths, bursts on being brought to the surface. The nature of the organism and the environment fit one another. We have no just reason to limit life and consciousness to beings with our particular physiological make-up. Occult Science defines human beings as those of any world that have reached the stage in evolution where spirit and matter are equilibrated, with an accompanying emergence of self-consciousness.

So with the others. Occult Science could give the Bishop something more than an inner faith in man's spirit. It could show Bertrand Russell, the materialist, that what he says is true, if applied to the lower personal mortal nature of man, but absolutely false when it implies that man is nothing more than that personal nature. Professor Haldane has an interesting approach to the study of Prana (the "life energy" of Eastern Science) and its different modes of working, during life on the body as a whole, and after death on the constituent parts. But he again only deals with the personal nature whose compound consciousness depends on its units and which naturally disperses at death.

Again, Professor Burt only considers one type of dreams, those forming an outlet for unsatisfied desires or for unadjusted instincts. Yet the data available show that all dreams—the prophetic, for example—will not fit such an arbitrarily limited classification.

W.E.W.

Causation, Freedom and Determinism. By MORTIMER TAUBE. (George Allen and Unwin, Ltd., London. 10*s.*)

One is informed that the author is a Ph. D. just twenty-five years of age. He has attempted a complete disproof of the twin doctrines of scientific and philosophic determinism. The former he describes as "little more than a theological relic masquerading as a pronouncement of science."

Dr. Taube has endeavoured to demonstrate that every *res vera* is a "free agent" and "an active factor in the world-process." The reader, however, is entitled to doubt to what material and moral end the world-process is moving under the urge of "free activity." The volume under notice has a historical portion the object of which is to show that Descartes, Hobbes, Spinoza, Malebranche and Leibniz upheld determinism, because they considered God to be the Cause of the Universe, etc. Locke, Berkeley, Hume and Kant are also examined. The conclusion drawn is that the author's thesis of Universal Indeterminism with a world-process sustained by the activity of every *res vera* as a free agent, is the only fashionable philosophy of life. This is urged with all the self-complacence and vehemence of the usual Q.E.D., at which the author sneers when it is used by others.

The main argument of the book is: Reject theological determinism and the notion that God is the Cause. Scientific determinism then stands immediately repudiated. Universal freedom or indeterminism follows. "Causation" refers to "transmission of energy, influence or 'subjective form,' from one event to another." What is Freedom? Freedom is said "to refer to the fact that the transmission follows from the activity of the event which is the cause." What is the evidence? Surely, the author's own introspection. "I regard," he emphatically states, "the intuition of freedom as indubitable, and find the most careful introspection discloses no idea of God's omnipotence and omniscience." Again, "I should like now to add the testimony of my own experience, which is, I am convinced, typical." It is thus obvious that Dr. Taube's arguments for freedom and causation are grounded on introspective testimony or intuition of freedom.

In the history of Indian philosophical development, however, Dr. Taube's view had something like a pattern or prototype, which had rightly been rejected. When he speaks of "occasion of "experience," "subsequent occasion," "inheriting occasion," and so on, he is consciously or unconsciously repeating the stock-in-trade terminology of the Buddhistic theory of knowledge (*Kshanikavada-Vijnyana-vada*), based upon a world-process sustained by momentary acts of perception. (There is no warrant for the use of the expression, "percipient agents.") Mix the constituents of the indeterminism of Bergson and Whitehead's Process, and stir the mixture well by introspection and you have Dr. Taube's philosophy, metaphysics, religion and ethics.

May I ask a direct question? Has Dr. Taube come across in his pilgrim's progress through introspections, in his own perception of "the free activity of any individual event" "any single event" which, instead of being dominated by the environment, has actually and successfully dominated the environment, say, to the extent of altering the movement of the perihelion of Mercury, notwithstanding the conquests of Nature made by "free" man? The question cannot be dismissed as naïve. For Dr. Taube's own definition of "finite existent" in terms of "activity," "however small," "underived from any other existent," is naïve to the point of tautology. He might as well have said, finite existent is "finite existent"—a source of energy, activity and power.

The Indian mind will find slight consolation in Dr. Taube's philosophy if, agreeably to his arguments, it rejects God's authorship of the universe, but the immediate inferences drawn by Dr. Taube from that rejection will afford it considerable amusement.

R. NAGA RAJA SARMA

ENDS AND SAYINGS

NOT LIKE ROCK, NOT LIKE EARTH, BUT LIKE WATER

The Enlightened One said :—

" Possessed of Anger, O Bhikkhus, some one here when the body breaks up after death, is reborn in the Way of Woe."

And again :—

" He, O Bhikkhus, who doth not understand and comprehend Anger, and whose thought about it is neither one of renunciation nor abandonment, cannot attain destruction of Misery. But he that doth understand and comprehend Anger, and whose thought about it is one of renunciation and abandonment, can attain destruction of Misery."

And again :—

" Anger dulls the brightness of the eye, drowns desire to hear the principles of truth, cuts the principle of family affection, impoverishes and weakens every worldly aim.

" Therefore let anger be subdued ; yield not to angry impulse. He who holds his angry heart is revered as an Illustrious Charioteer."

And further it is recorded :—

" On a certain occasion the Enlightened One was at Kusinara. He offered a three petaled flower in that Wood of Offerings.

' Bhikkhus, these three persons are found existing in the world. What three ?

' He who is like carving on a rock.

' He who is like carving on earth.

' He who is like carving on water.

' And who is he who is like carving on a rock ?

' Neither wind nor water nor years soon erase the carving on a rock, even so the anger of the man who is always getting angry and whose anger lasts long.

' And who is he who is like carving on earth ?

' Wind and water and hours soon erase any carving on earth, even so is the anger of the man who is always getting angry but whose anger lasts not long.

' And who is he who is like carving on water ?

' He is that person, O Bhikkhus, who though he be harshly spoken to, sharply cut by the tongue, rudely addressed, is easily reconciled, and is ever agreeable and friendly. Just as what is carved on water disappears in the act of carving, even so, O Bhikkhus, the anger thrown at him disappears.' "

" Therefore, O Bhikkhus, remember : Through their proper knowledge Creatures of Discernment forsake that Anger through which angry creatures go to misfortune. When they have forsaken it they never return to this world."

LIGHT ON THE PATH

Written down by M. C.

This treatise was written "for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence." Its moderate price brings it within the reach of all. The contents include the Rules, Notes and Comments by the Author, and a short essay on Karma. Writing of *Light on the Path* in *Lucifer*, Vol. III, H. P. Blavatsky recommends it thus:—

"This little book—a true jewel—belongs to, and emanates from the same school of Indo-Aryan and Buddhist thought and learning as the teachings in *The Secret Doctrine*."

THE THEOSOPHY COMPANY, LOS ANGELES
THEOSOPHY COMPANY (INDIA) LTD., LONDON
AND
51, ESPLANADE ROAD, BOMBAY, INDIA.

RAJA-YOGA OR OCCULTISM

By H. P. BLAVATSKY

The articles published in this volume have been collected from various Theosophical magazines, and thus brought together present to the reader a comprehensive view of H. P. B.'s teachings on the subject of Raja-Yoga or Occultism. Few can be practical Occultists, but all can learn the theory of Occultism in this life, thus protecting themselves against frauds, charlatans and dangerous practitioners.

Contents

Chelas and Lay Chelas
"The Theosophical Mahatmas"
Practical Occultism
Occultism versus the Occult Arts
Lodges of Magic
What of Phenomena?
Psychic and Noetic Action
Thoughts on the Elementals
Chinese Spirits
On Astral Bodies, or Doppelgangers
On the Mysteries of the After Life
Hypnotism and Its Relations to Other Modes of Fascination

THE THEOSOPHY COMPANY, LOS ANGELES
THEOSOPHY COMPANY (INDIA) LTD., LONDON
AND
51, ESPLANADE ROAD, BOMBAY, INDIA.

THE ARYAN PATH

The Aryan Path is the Noble Path of all times. The word "Aryan" is not used in its modern political, ethnological and anthropological sense. The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

CONTENTS FOR JANUARY 1937

THE THEOPHILANTHROPISTS
THOMAS PAINE—SERVANT OF HUMANITY—*By Frederic J. Gould*
LINCOLN AND THE WORLD CRISIS—*By James Truslow Adams*
THE BIRTH OF MELODIES: AN INDIAN VIEW—*By O. C. Gangoly*
CRIMINAL REFORM: THROUGH A CRIMINAL'S EYES—*By H. E. Degras*
ACHIEVEMENTS OF PSYCHICAL RESEARCH—*By G. H. Estabrooks*
CONDUCT AND ENTHUSIASM—*By C. Delisle Burns*
THE SPIRAL OF HINDU THOUGHT—*By C. Rajagopalachariar*
LINCOLN IN MODERN EUROPE—*By James Truslow Adams*
NEW BOOKS AND OLD—
FORGO SECURITY—*By John Middleton Murry*
REVIEWS—*By Lionel Giles; Horace Wyndham; Philip Henderson; Clifford Bax; Hugh I'A. Fausset; G. R. Malkani and Geoffrey West*
ENDS & SAYINGS

TO APPEAR IN MARCH AND AFTER

THE RACIAL SITUATION IN AMERICA—*By Charles Edward Russell*
FEAR—*By Claude Houghton*
SEX IN HUMAN LIFE—*By Bharatan Kumarappa*
ANIMAL WISDOM OF INDIA—*By Llewelyn Powys*
THE DIVINE WISDOM OF INDIA—*By E. H. Brewster*
IS CHRISTIANITY IMPERIALISTIC?—*By Paul E. Johnson*
THE "GITA" AND THEORIES OF EDUCATION—*By D. S. Sarma*
CHRISTIAN ASCETICISM—*By J. D. Beresford*
DARKNESS INTO DAWN—*By Mark Benney*

Per Annum—Rs. 6 India; 12*s.* Europe; $3 America.
Single Copy—As. 12 India; 1*s.* 6*d.* Europe; 35 cents America.

Printed by M. N. Kulkarni at the Karnatak Printing Press, Karnatak House, Chira Bazar, Bombay 2, and published by K. N. Panday, Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay, India.